

From the Library of
Professor William Henry Green
Bequeathed by him to
the Library of
Princeton Theological Seminary



AN
ELEMENTARY
HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

NEW EDITION, THOROUGHLY CORRECTED.

NEW YORK:
JOHN WILEY & SONS, PUBLISHERS,
53 EAST TENTH STREET.
1890.

Entered according to Act of Congress, in the year 1871,

By WILLIAM HENRY GREEN,

In the Office of the Librarian of Congress, at Washington.

P R E F A C E.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866 .

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

CONTENTS.

	PAGE		PAGE
ORTHOGRAPHY.		§ 31. Verbs. Their Species.....	29
§ 1. The Letters.....	1	§ 32. Perfect Verbs.....	30
§ 2. Their Classification	3	§ 33. Kal Preterite and Infinitives.....	31
§ 3. The Vowel-Letters.....	5	§ 34. Niphal, Piel, and Pual Preterites and Infinitives....	32
§ 4. The Vowel-Points.....	5	§ 35. The remaining Preterites and Infinitives.....	34
§ 5. Sh'va.....	6	§ 36. Kal Future, Imperative, and Participles	35
§ 6. Pattahh-furtive.....	7	§ 37. Niphal, Piel, and Pual Futures, etc.....	37
§ 7. Quiescence of the Vowel-Letters	8	§ 38. Hiphil, Hophal, and Hithpael Futures, etc.....	39
§ 8. Scriptio plena and defectiva	9	§ 39. Peculiar Forms.....	40
§ 9. Syllables	10	§ 40. Paragogic and Apocopated Future and Imperative...	41
§ 10. Resulting Vowel-changes...	12	§ 41. Vav Conversive.....	42
§ 11. Kamets and Kamets-Hhattuph.....	13	§ 42. Verbs with Suffixes.....	43
§ 12. Daghesh-lene.....	14	§ 43. Gender and Number of Nouns	45
§ 13. Daghesh-forte	15	§ 44. Feminine, Dual, and Plural	46
§ 14. Mappik	15	§ 45. Dual and Plural in Feminine Nouns	49
§ 15. Raphe	16	§ 46. Construct State.....	50
§ 16. Accents.....	16	§ 47. Its Formation.....	51
§ 17. Position of the Accent.....	17	§ 48. Paragogic Vowels.....	52
§ 18. Recession of the Accent....	18	§ 49. Nouns with Suffixes.....	53
§ 19. Pause Accents.....	18	§ 50. Irregular Nouns.	55
§ 20. Consecution of Accents.....	19	§ 51. Imperfect Verbs.....	56
§ 21. Makkeph.....	20	§ 52. Guttural Verbs.....	57
§ 22. Methegh.....	20	§ 53. Pe Guttural Verbs.....	57
§ 23. K'ri and K'thibh.....	21	§ 54. Ayin Guttural Verbs.....	58
ETYMOLOGY.		§ 55. Lamedh Guttural Verbs. .	59
§ 24. Prefixed Particles.....	23	§ 56. Pe Nun Verbs.....	60
§ 25. The Article.....	23	§ 57. Ayin Doubled Verbs... ..	61
§ 26. He Interrogative.....	24	§ 58. Pe Yodh Verbs	63
§ 27. Inseparable Prepositions....	25		
§ 28. Vav Conjunctive.....	25		
§ 29. Personal Pronouns.....	26		
§ 30. Other Pronouns.....	28		

	PAGE		PAGE
§ 59. Ayin Vav and Ayin Yodh Verbs.....	64	GRAMMATICAL TABLES.	
§ 60. Lamedh Aleph Verbs.	65	I. The Letters.....	83
§ 61. Lamedh He Verbs.....	66	II. Classification of the Letters. The Points.....	84
§ 62. Doubly Imperfect Verbs....	68	III. The Accents.....	85
§ 63. Unusual Forms.....	68	IV. Inseparable Prepositions and other Prefixes.....	86
§ 64. Quadriliteral Verbs.....	69	V. Pronouns. Verbs, their Species.....	87
§ 65. Numerals.....	69	VI. Paradigm of Perfect Verbs,	88
§ 66. Separate Particles.....	70	VII. Paradigm of the Perfect Verbs with Suffixes....	90
		VIII. Paradigm of Pe Guttural Verbs.....	92
SYNTAX.		IX. Paradigm of Ayin Guttural Verbs.....	93
§ 67. The Copula.....	71	X. Paradigm of Lamedh Guttural Verbs.....	94
§ 68. The Article.....	71	XI. Paradigm of Pe Nun Verbs	95
§ 69. Nouns definite without the Article.....	72	XII. Paradigm of Ayin Doubled Verbs.....	96
§ 70. Adjectives.....	72	XIII. Paradigm of Ayin Vav and Ayin Yodh Verbs.....	98
§ 71. Demonstrative Pronouns...	72	XIV. Paradigm of Pe Yodh Verbs	100
§ 72. Comparison of Adjectives..	73	XV. Paradigm of Lamedh Aleph Verbs.....	101
§ 73. Numerals.....	73	XVI. Paradigm of Lamedh He Verbs.....	102
§ 74. Apposition.....	74	XVII. Declension of Nouns.....	104
§ 75. The Construct State.....	74	XVIII. Paradigm of Nouns with Suffixes.....	107
§ 76. Tenses of Verbs.....	75	XIX. Numerals.....	108
§ 77. The Preterite.....	75	XX. Consecution of Accents...	109
§ 78. The Future.....	76		
§ 79. The Secondary Tenses.....	77	LESSONS IN READING HEBREW..	111
§ 80. Participles.....	77	LESSONS IN WRITING HEBREW..	137
§ 81. The Infinitive.....	78	HEBREW-ENGLISH VOCABULARY..	175
§ 82. Object of Verbs.....	78	ENGLISH-HEBREW VOCABULARY..	182
§ 83. Verbs with more than one Object.....	79		
§ 84. Adverbial Expressions.....	79		
§ 85. Neglect of Agreement.....	79		
§ 86. Compound Subject.....	80		
§ 87. Repetition of Words.....	81		
§ 88. Relative Pronouns.....	81		
§ 89. Conjunctions.....	31		

ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and בּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כ *kh* as the German *ch* in *ich*, כּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; שׁ with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ת are represented by *t*, כּ and ק by *k*, ס and שׁ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and צ require a doubled letter or two letters combined to represent them; ה is the simple *h*, ח has a stronger sound as of rasping the throat, and is represented by *hh*; צ is *ts* in *sits*.

6. Five of the letters have two forms; כּ, מ, נ, פ, צ (combined in the memorial word כּמנפצ *kinnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ד, נ, ח, ק, or the letter closed up. ך.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-resht-tsadhe Za-
yin-resht-ayin Koph-tsadhe-yodh-resht Hheth-mem Hheth-
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָדַע <i>ah'ha</i>)
Palatals	ג	י	כ	ק	(גִּיכָק <i>gikhak</i>)
Linguals	ד	ט	ל	נ	ת (דַּטְלֶנֶת <i>datleneth</i>)
Dentals	ז	ס	צ	ש	(זַסְצַשׁ <i>zastsash</i>)
Labials	ב	ו	מ	פ	(בִּמָפָה <i>būmaph</i>)

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	
Strong	{	ב	פ	ק		Aspirates and Mutes.
		ג	כ			
		ד	ת	ט		

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words **אֵתָן מֹשֶׁה וְכֵלֶב** (*ēthān mōsheh v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. **ג, ד, ז, ח, ט, ס, ע, פ, צ, ק, ר**.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (חֵיָוֵי *chevî*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; ס or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bîn* or *bēn*; כֹּם קִים *kôm* or *kūm*; גִּלְיָה *gālā*, *gālō*, *g'lē* or *gōlē*; הַשְׁבִּינָה *śhūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>			<i>Short Vowels.</i>			<i>Doubtful Vowels.</i>		
Kā'mets	ֿ	ā	Pat'tahh	ֿ	ă	Hhā'rik	ֿ	î or ĭ
Tsē're	ֿ	ē	Se'ghōl	ֿ	ě	Shū'rek	ֿ	} ū or ŭ
Hhō'lem	ֿ	ō	Kāmets-Hhātūph	ֿ	ō	Kil'buts	ֿ	

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *ma*, *i* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ŭ* as in *fulk*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by ם or preceded by ן it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows ן or precedes ם it is written over its opposite arm e. g. תִּירְפֹּס, שְׂמִיר. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) ן will be *ōsh* and ן *ōs*; if it have itself no other vowel point ן will be *sō* and ן *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ת, כ, ס.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶטֶר, גֶּן, קֶרֶב, שָׁכַר, רָדָר, שָׁלַח, מִטָּה, מִשַּׁל, יָשָׁב.
נָשָׂה, גִּשּׁוּ, שָׂרָק, *קָקַד, *קָדַד, אָם, שְׁלֹשָׁם, קָמוּ.

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סֹגֵר (not סֶגֶר) *sōgēr*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōshet*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus בָּקָר *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֶֿ֫; thus יְרוֹג <i>h'rōgh</i>
		Hhātēph-Seghol ֶֿֿ֫; thus יְיֹת <i>h'e'yōth</i> .
		Hhātēph-Kamets ֶֿֿֿ֫; thus יְחִלִּי <i>hh'li</i> .

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ם, ן or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְיָה *gābhō'h*, לֶקֶחְתָּ *lāka'hht*. Comp. in English *fire*, pronounced *fī'r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'näyīm, th'nū, y'dhēkhēm, h^arāghām, y'hōshū^a†, *lōh, mō†^omādh, khä^a*shēr, mīlhhāmōth, bh'simhhāthkhēm, lē^e*-khōl, z'bhūl, yā†^alēhū, šāmēhh, s'bhībhōthäyikh, rākī†, dh'ghāth, yēš†.

§ 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvê*, שֵׁיֿר *sēyō*, but מִוֹֿת *mīt*, בֵּיתֿ *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ā*, and י when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, הֵיֿ *hhē*, בִּיֿ *bī*, but הֵיֿי *hhay*, גֹּיֿ *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצֵהָ *artsā*, but אַרְצֵהָּ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לֵאֿ *lā*, בֵּאֿ *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרָאֿ *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as אֶל־יָדָיו do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוּ , or at least is neglected in the pronunciation, thus דְּבָהָרַיִךְ *d'bhārāv*, דְּנָוִי *ānāv*.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶלִי , הַאֲסַפְסָפָה , הַלְכִיָּא , יִרְאֵי , אֲוִיל , אֵין , אִישׁ² , אֵתָן , חֲנָה , וּ , וַיֵּשֶׁר , קָלִי . נֶאֱמָה , שִׁוּן , לֹאמֶר , עֲנָה , תָּנֶה , קָלִי , זֶה , הִזִּי , אֲוִסְרִים , רָקִיעַ , מְלָכָה , מְלָכָה , חָטָא , נִיא , עֲדוּחַ , אֲעֲרֹת , הַשְׁתַּחֲוֹת , בְּנֹתַי , בְּנֵיתָיו .

¹ The Shurek is regarded as belonging to the ו , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ו , which has Sh'va, but to the י ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אוֹתָהּ *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֶתָּה , שְׁלֹשִׁים , מָתָּה .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינִי *līnū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יַחַר *yīhhar*, תָּמַשׁ *tāmūsh*, מִשְׁכָּב *mūshkābh*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hāṭīdhōthī, māyīm, *āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה *mā*, הַקֶּמֶת *h^akē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nīsh-mar-tem*, נֶרְדַּךְ *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus *זרוע* *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, *תִּזְכְּרִי* *tiz-k'rū*, *זִכְרִי* *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, *חֲסִדִּי* *hhas-dō*, *קֹמֶנֶה* *kōm'-nū*; if it be doubled by Dagghesh-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, *יִתְנִי* *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in *תַּחֲרִי* *tăḥ-r'ghū'* and *וַיְבַחֲשֵׁהוּ* *văy'bhāk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, *וַיְבַחֲשֵׁהוּ* for *וַיְבַחֲשֵׁהוּ*, *יְבַחֲשֵׁהוּ* for *y'bhāh-kēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, *תַּחֲרִי* for *תַּחֲרִי* *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, *בִּדְלִי* for *בִּדְלִי* *bīdl'ghūth* for *בִּדְלִי*, *קֹדְשִׁים* for *קֹדְשִׁים*, *קֹדְשִׁים* *kō-dhāshīm* for *קֹדְשִׁים*. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. *טַלְלוּ* *tsil'lo*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-^{*}ēl', gho-yim', bh'no-the-hēm', u-bh'^{*}o-ts'ro-thă'yikh, khu-shăn', rish-ṭa-thă'yim, mē'-lekh, bh'bhīṭ-nō', li-hu-dbā', ṭ^azobh-khēm', yith-ka-ṭē'-ha.

Write and divide into syllables:—

Ūmīknēkhēm', yēsh'bhū', hūmtsāthō', yīkhrāṭēm', slīghyōnōth', bhě^emūnāthō', v'lār'^{*}ūbhēnī', thāh^arō'ghū, shōlē^ahh'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבִירִי *dibhrē* for דְּבִירִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יָצַמְדִּי *ya^amōdh* for יָצַמְדִּי; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מִלְכוֹי *mol'khō* for מִלְכוֹי from מִלְכָּה.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מִלְכוֹי from מִלְכָּה, וָסֵב, לָקַחְתָּ. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמַעֲנִי from שְׁמַע, but שְׁמַרְנִי not שְׁמַרְנִי from שְׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֵּי, לָכֶּה for לָכֶה, מִלְכָּה for מִלְכָּה. If either consonant is a guttural Pattahh is mostly used instead, יִחַן, פָּעַל, נִצַּח. If either consonant is י, Hhirik is used; if the second

consonant is א it will rest in Shurek, פֶּתַח, כָּלִי, חֹהֵל, but מְּוֹחַ.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִיחַ we find נִיחַ *yā-nī^{ah}h* or נִיחַ *yan-nī^{ah}h*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סָתַר from סֶתֶר, נָגַל from נֶגֶל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (,), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְּוֹחַ *mā'vēth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī'*, חֲטָא *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (׀), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחֵרִי *bō^hhh'rī*, תֹּעֲבֹדִים *tō^hōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַיִּנִּיחַ with the prefixed conjunction *vō^hnīyyōth*, וַיִּנִּיחַ with the article *hū^hnīyyā*; שְׂרָשִׁים *shōrāshūm* from שָׂרַשׁ, חֲרָשִׁים *hhārāshūm* from חָרַשׁ; שְׂמֹרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מְלָכִים , דְּבָקָה , דְּבָקָה , דָּת , פָּרֶשׁ , פִּקְדָּנוֹ , נִחְיָיו , שְׂכָנָה .

Write :—

Yā'hóm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh'rābhōth', hhākh'mā', hhōkhmā', nōṭṭōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ד ג ב כ פ ת (בְּגַד כְּפָת) *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדָּהִם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְיָהּ , Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִי כְדִמְיִתִּנִי , Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene :—

Yāshabh bhāṭir ṭadh ṭōm'dhō liphnē hāṭēdhā l'mish-
phāṭ ṭadh mōth khōhēn ghādhōl.

V'ṭāṣitā hhesed ṭal ṭabdekā kī bib'rīt *dōnāy hēbē*ṭā
*et abd'kā v' *im bī ṭāvōn h'mitēnī v'ṭad *ābikā lō* t'bī*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִמּוּל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּהּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיָּצַו *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as וַיִּנְּבְּהָ *inn'bhē* for וַיִּנְבְּהָ *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִימֵי צִאִי *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיַּחַפּ *vay'hhaph* for וַיַּחַפּ *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּהּ *mallkāh*, מַלְכָּהּ *mallkā*.

EXERCISE 10.

Write:—

Shibbätstā, bāṭṭābbā†ōth, dābb'rāh, *dhäbb'rā, gūlgölto, bikkārtim, vāyyibbāk'†ū, häyyüllādh, tūkh'lū, †āšithā llō.

Pronounce the following words and name the points which are written in the letters:—

נִשְׁתַּחֲוֶה, מִשְׁפִּיר, עֲמֹה, כְּרַמְלֹו, הַבְּלִלֶעַל, תִּלְפָּשָׁה, אַתָּם, כְּתֻנֹּתוֹ,
 חֹה, וַיִּגְדּוּ, מִפְּנִים, פְּנִים, לְרַגְלָהּ, צִוְיָהּ, הַצִּילוֹ, תִּצְנֹנִי,
 שְׂמֵעַת, כְּגִיעַת, יָחֵד, גִּרְפּוֹ, אוֹרֶה, הַטּוֹתָהּ, בְּמִלְכָּן, בְּשֻׁקִים,
 אֶתְקַנֶּה, אֶקְבָּצֶה יְכוּנָנִי, מַעֲלָה לָהּ, הַפְּטִים, וַיִּפֹּל, פָּלִי.

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Daghesht-lene, Daghesht-forte, or Mappik, as the case may be: הִיבְּוֹסְדָּהּ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, *הָרֵג*, *דָּבָר*. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, *מִלָּה* for *מִלְהָה*, *יָגַל* for *יִגְלָה*.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, *הִתְקַדֵּשׁ*, *הִתְקַדְּשׁוּ*.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, *הִתְקַדְּשֹׁת*. *b.* Personal terminations of verbs and the paragogic vowels *הַ*, *הָ*, and *יַ*, when they do not cause the rejection of the vowel previously accented, *הִתְקַדְּשִׁי*, but *הִתְקַדְּשִׁי*.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, *קָדְשֶׁךָ*, *מִצְוָתְךָ*, *מִצְוָתְךָ*, *מִצְוָתְךָ*.

The suffix *הָ* follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, *קָדְשֶׁךָ*, *קָדְשֶׁךָ*.

4. A consonant appended to a long final vowel draws the accent to the ultimate, *מִצְוָתְךָ*, *מִצְוָתְךָ*.

5. Appended mixed syllables always receive the accent, מִלְכֶם, תִּלְכֶם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֵּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֹּאמֶר.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhīk, *ābhōth, *ābhōthēnū, lă*ābhōthēhēm.

Pāḡādh' and the derived forms pāḡādhū, pāḡādhnū, pāḡādhī, p'ḡādhīv, p'ḡādhēm, yīphḡādh, hīphḡādh, yāphḡādhēhū, hīthpāḡādhū, hāmmūphḡādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִיָּה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָזְכִּיר, אֶזְכֶּר; or *vice versa* upon the ultimate in place of the penult, וַיֹּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (˙) to (˘) אָמַר, אֶמַר; עָרַב, אֶרַב.

2. Restore vowels dropped in inflection, דִּבְרֵי, דִּבְרֵי.
3. Change simple Sh'va to Seghol, יְהִי, יִהְיֶה.
4. Change compound Sh'va to the corresponding long vowel, יִהְיֶה, יִהְיֶה.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּעֲשֶׂה-לִּי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עֵינָהּ, or else receive the secondary accent Methegh, § 22, אִתְּ-יִרְאֶת.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesh-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiśrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tih'yē lī, tēn lī, sh'lōsh *ēllē, y'blāḡḡēsh dāḡath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth. if the word have so many, וּמִתְקַלָּלוֹת, נִרְאָה-לִּי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאִמְרִי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאִשָּׁר, נִתְקַרְרִי, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אֲנִי־מֵלֶכְךָ.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lă*^adhōnēhēm', mēhāmmă†^arākḥā', †āmmīnā-dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyīr'*ū', hān-nōgh'sīm', hā*īshshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō^ahh', mē†^abhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהיה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהִים and pointed יהוה; so the pronoun הוא is read הוא

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh ḵ'ri; šimā k'thibh—šumā ḵ'ri; ṭāšithī k'thibh—ṭāšithā k'ri; bish'nāth k'thibh—bāsh-shānā ḵ'ri; ṭābhdō k'thibh—ṭābhdēkhā ḵ'ri; hōtsithilā k'thibh—hātstsithūhā ḵ'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl ḵ'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיָּאֵר, הַמִּדְבָּר, but הַבְּרָכָה, הַבְּתִיחָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֶשֶׁךְ, הַחֹשֶׁב, הַחֶמֶס but הַחֹזֶה, הַחֹשֶׁב.

a. The nouns אֶרֶץ *earth*, הָר *mountain*, and עַם *people* on receiving the article lengthen their vowels to אֶרֶץ, הָרַי and הָעַם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ו and ע only takes place, when the article stands upon the second syllable before the accent, הַהָרִים, הַהַרְסָה, הַהָרִי, but הָהָר, הָעָרִים.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הֵנָּלָּהּ *we shall go*, הֵנָּלָּהּ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הֵיִדְעָתֶם *do ye know?* הֵאֲלֶיךָ *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְתָה *it was*, הִיְתָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, α, הִיְדְעָתֶם not הִידְעָתֶם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָחַר river; אֲרֶץ¹ earth; עָם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֻפֹּת shoulders.

¹ See § 25. 3, α.

Prefix He Interrogative to the following words:

אֵמֶת, אֲנֹכִי, תְּבוּאָה, שְׂמִירָה, קֶלֶף, בָּנָה, אִם, עוֹד, זֹאת, שִׁיר, חֹזֶק, לְמַעַנָּה, טוֹב, אֲמָנָה, פְּתִיחָה, אֵל, לֶאֱלֹהִים, שְׂכַחְתָּם, תָּמוּר, בָּאֵת, אֵתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חָקֵר, רִאיוֹת, רִאיוֹת, מְכַסֶּה, אֲדָרָשׁ, בָּעֵד, מַעֲשֵׂה, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֹאשִׁית, כָּל, לְאַחֲרָהֶם. Before vowelless letters they take Hhirik, § 10. 1. בְּרִקְיָה for בְּרִיקְיָה; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּחֵלִי, לְאֶחָל, בְּאֵרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְזֶפֶט; before the article its ה is rejected and the vowel given to the preposition בְּדָבָר for בְּהַדָּבָר, לְאֶרֶץ for לְהָאָרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, בְּאֲדֹנָיָה, בְּאֲלֹהִים for בְּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אֲמַר to say after ל, לְאֲמַר but לְאֲמַרְי.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesht-forte in the next letter, מִמֶּנּוּ for מִן מֶנּוּ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִמֶּחֱוֹן for מִן מֶחֱוֹן, but מִמֶּעֶוֶן, מִמֶּאֱרֶץ.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, בְּיְהוָה, בְּיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֶשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek יְבִין, וְיָכַח; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָדִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , וְאֵלֶי , וְעִיזוֹ , וְהָלֵי ; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets וְהָלֵי , וְהָלֵי .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כְּ prep. <i>according to, as, like.</i>
אֹרֶךְ n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֶה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 Personal Pronouns.

1 The personal pronouns are the following, viz :

SINGULAR.

1. *I* אֲנִי ānōkhī', אֲנִי 'anī
 3 { *Thou m.* אַתָּה attā'
 { *Thou f.* אַתְּ (אַתְּ) att

3	{	<i>He</i>	הוא <i>hū</i>
		<i>She</i>	היא (היא) <i>hī</i>

PLURAL.

1.	<i>We</i>	אֲנֵחֵנּוּ 'nahh'nū,	נֹחֵנּוּ nahh'nū,	אֲנֵי 'nū
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	י נִי	נִי
2. { <i>Masc.</i>	הָ	כֶּם
	{ <i>Fem.</i>	הָ כֶּן
3. { <i>Masc.</i>	הוּ	ם הֶם
	{ <i>Fem.</i>	הִי הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; כ is prolonged by the syllable מו and מן becomes before light suffixes מִמֶּן or מִמָּן. The suffix הו preceded by ׀ is contracted to ו, e. g. בּוֹ for בְּהוּ, לוֹ for לְהוּ; הָ preceded by ׀ is shortened to ה, e. g. בָּהּ for בְּהָ and in like manner with the cause accent בָּהּ, 2 masc. sing. for בְּהָ.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*

עִמִּי or עִמִּי with me

עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה *these*

The poetic form הוּא is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמֵהוּ *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אֵשֶׁר—שָׁם *where*, אֵשֶׁר—שָׁמָּה *whither*, אֵשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מָה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִיָּה for מָה *what is this?*

5. Another interrogative is formed by prefixing the particle אִי to the pronoun הָ, זֶה, thus אִי הָ *which?* or *what?* אִי לָזֶה *for what? why?* אִי מִיָּה *from what place? whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קִדְּשׁ n. m. <i>holiness, a holy place or thing.</i>
מִעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpacl, or the Hithpacl passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpacl | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל katal'	he killed, did kill or has killed
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ katal't'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE *absolute* קָטַל kātōl', *construct* קָטַל k'tōl *to kill*.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in קָבַד *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָבַד		קָבַדָּה	קָבַדְתָּ	קָבַדְתְּ	קָבַדְתִּי
PLUR.		קָבַדוּ		קָבַדְתֶּם	קָבַדְתֶּן	קָבַדְנוּ

INFINITIVE *absolute* קָבַד construct קָבַד.

KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכַלָּה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכַלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ

INFINITIVE *absolute* שָׁכַל, *construct* שָׁכַל.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **הָ** in **קָטַלְתָּ** is from **אַתָּה** 2 masc. sing., **הָ** in **קָטַלְתְּ** from **אַתְּ** 2 fem. sing., **תָּם** and **תֵּן** from the 2 plur. **אַתֶּם** and **אַתֶּן**; **הִי** in **קָטַלְתִּי** is by euphonic change for **הִי** from **אֲנִי** 1 pers. sing., **נִי** in **קָטַלְתֶּנּוּ** from **אַנְּחִי** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָטַל** is accordingly used for the 3 masc. sing.; **הָ** in **קָטַלְתָּ** being the sign of the feminine and so used also in nouns and adjectives, and **וּ** in **קָטַלְתֶּם** the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הֶדְר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הֵדָר n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צִדִּיק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

אֵת is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נִ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטְלָה	נִקְטְלָה	נִקְטְלָהּ
PLUR.		נִקְטְלוּ		נִקְטְלָתֶם	נִקְטְלָתֶן	נִקְטְלָהּ
INFINITIVE absolute	הִקְטַל, construct הִקְטִיל.					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטְלָה	קָטְלָה	קָטְלָהּ
PLUR.		קָטְלוּ		קָטְלָתֶם	קָטְלָתֶן	קָטְלָהּ
INFINITIVE absolute	קָטַל, construct קָטַל.					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטְלָה	קָטְלָה	קָטְלָהּ
PLUR.		קָטְלוּ		קָטְלָתֶם	קָטְלָתֶן	קָטְלָהּ
INFINITIVE absolute	קָטַל, construct קָטַל.					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. Eleazar	סָגַר v. N. Pu. to be shut
אֲרוֹן n. m. f. ark	קָבֵץ v. P. to gather; N. to be gathered
בָּדַל v. N. to be separated, divided	קָדַשׁ v. P. H. to sanctify, consecrate; N. Pu. to be sanctified
יָדַע v. K. to know	שָׁבַע v. N. to swear
כָּבַשׁ v. K. P. to subdue; N. to be subdued	שָׂכַל v. P. to bereave
לִפְנֵי before	שָׂכַן v. P. H. to cause to dwell
לָקַח v. K. to take	שָׁמֶן n. m. oil
מָשַׁח v. K. to anoint	
מִשְׁכָּן n. m. tabernacle, dwell- ing	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing ה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילֻּם
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPIAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילֻּם
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטֵּלָהּ	הִתְקַטֵּלָתָּ	הִתְקַטֵּלָתְּ	הִתְקַטֵּלָתִּי
PLUR.		הִתְקַטֵּלוּ		הִתְקַטֵּלְתֶּם	הִתְקַטֵּלְתֶּן	הִתְקַטֵּלֻּם
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

VOCABULARY 6.

בָּרַךְ v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכִית n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְצַט n. <i>a little</i> ¹
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

¹ מְצַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מַעַט v. H. to make small or	שָׁבַת v. H. to cause to rest
few	or cease
קָדַשׁ v. Hith. to sanctify or	שָׁחַת v. H. to destroy
purify one's self	שָׁלַח v. P. H. to send.
קָרַב v. H. to bring near, offer	

§ 36. Kal Future, Imperative, and Participles.

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	he shall or will kill
3 fem.	תִּקְטֹל	tiktōl'	she will kill
2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR. 3 masc.	יִקְטְלוּ	yikt'lū'	they (m.) will kill
3 fem.	תִּקְטֹלְנָה	tiktōl'nā	they (f.) will kill
2 masc.	תִּקְטְלוּ	tikt'lū'	ye (m.) will kill
2 fem.	תִּקְטֹלְנָה	tiktōl'nā	ye (f.) will kill
1 com.	נִקְטֹל	niktōl'	we shall kill.

IMPERATIVE.

SING. 2 masc.	קְטֹל	k'tōl'	kill thou (m.)
2 fem.	קְטְלִי	kit'li'	kill thou (f.)
PLUR. 2 masc.	קְטְלוּ	kit'lū'	kill ye (m.)
2 fem.	קְטֹלְנָה	k'tōl'nā	kill ye (f.)

little or small as an adjective. Thus we may say מְעַט מַיִם a little water, מְעַט לחם a little bread; but מֵבֵית could not be used in such phrases as a little house a little door. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.		
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	or	קָטְלָה	קָטְלִים	קָטְלוֹת	<i>killin^g</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'	

Passive.

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכְבֹּד	תִּכְבֹּד	תִּכְבֹּד	תִּכְבְּדִי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדֶנָּה	תִּכְבְּדוּ	תִּכְבְּדֶנָּה	נִכְבֹּד

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבֹדִי		PLUR.	כְּבֹדוּ
					כְּבֹדְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הִנָּה. In the second person ת is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from נִתְּנָה. In the first person sing. אֶקַּטְל is from אָנִי; in the plur. נִקְטְלוּ, אֲנִי is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דָּבַר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלֶע n. m. *rock*

זֶמַן n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁלִי n. m. *crimson*

שַׁעַר n. m. f. *gate*.

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלנה	תִּקְטְלוּ	תִּקְטְלנה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלנה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה or נִקְטְלָה	PLUR.	נִקְטְלִים	נִקְטְלוֹת

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	נִקְטֹל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קְטֹל	קְטֹלִי	PLUR.	קְטֹלוּ	קְטֹלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	נִקְטֹל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטֹלֶת	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*
 בְּרִית n. f. *covenant*
 הִנֵּה int. *lo! behold!*
 טוֹב adj. *good*
 יַעֲקֹב n. m. *Jacob*
 יְרִיחוֹ n. *Jericho*

כָּבֵד v. P. *to honor*, N. *to be honored*
 כְּבוֹד n. m. *honor*
 כֹּהֲנִים n. m. pl. *priests*
 כָּרַח v. K. *to cut, make a covenant*

מָנַע v. K. <i>to withhold, keep back</i>	קָטַר v. II. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל-פָּנָיו <i>in the presence of</i>	שָׁכַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self take heed.</i>
עַד conj. <i>lest, that not</i>	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילִי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילִי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה	or	מִקְטָל	מִקְטָלָה
PLUR.	מִקְטִילִים	מִקְטִילוֹת			

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטָל	תִּקְטָל	תִּקְטָל	תִּקְטָלִי	אִקְטָל
PLUR.	יִקְטָלוּ	תִּקְטָלְנָה	תִּקְטָלוּ	תִּקְטָלְנָה	נִקְטָל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטָל	מִקְטָלָה	or	מִקְטָל	מִקְטָלָה
PLUR.	מִקְטָלִים	מִקְטָלוֹת			

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלנה	תִּתְקַטְּלוּ	תִּתְקַטְּלנה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלנה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	or	מִתְקַטֵּלָה	
PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת			

VOCABULARY 9.

חֶסֶד n. m. kindness, mercy	מָלַךְ v. H. to cause to reign
יְשׁוּעָה n. m. salvation	צָעָקָה n. f. cry
כֵּן adv. thus	שָׂכַל v. H. to be wise, act wisely
לְבַשׁ v. H. to cause to put on, to clothe	שִׂמְחָה n. f. gladness
מָטָר v. H. to cause to rain	שִׂשׂוֹן n. m. joy
מָטָר n. m. rain	שְׁאֵרִית n. f. remnant.

§ 39. Peculiar Forms.

1. When the last radical is נ or ת, it is united by Daghash-forte with personal endings beginning with the same letter, e. g. הַשְׁבַּתִּי for הַשְׁבַּתְתִּי, תִּשְׁכַּנָּה for תִּשְׁכַּנְתִּי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדְתָה, תִּגְדְּלִי.

3. Final ך is sometimes added to *ū* of the preterite, and to *ū* and *ī* of the future, e. g. *הִתְדַבֵּרְךָ*, *הִתְדַבֵּרְךָ*.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, *שָׁב*, *שָׁל*; and occasionally it takes a feminine ending *דַּבְּרָה* for *דַּבֵּר*.

5. The Niphal absolute infinitive may be either *נִקְטַל* or *הִקְטַל*; *קָטַל* may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, *קָדַשׁ*, *דָּבַר* instead of *קִדְּשׁ*, *דִּבֶּר*; Pattahh also occurs in the Hithpael *הִתְקַדְּשָׁה*.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable *כָּלַת*, *הִשְׁעָב*.

8. Tav of the prefixed *הַ* in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants *ס*, *שׁ* or *שׂ*; with *צ* the *ת* is transposed and in addition changed to *ט*; with *ד*, *ט* or *ת*, and occasionally with other letters, the *ת* is assimilated to the first radical and united with it by Daghesh-forte, *הִצְטַק*, *הִסְטַק*, *הִדְטַק*.

§ 40. *Paragogic and Apocopated Future and Imperative*

1. The vowel *ה* is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, *נִתְקַדְּהָ* *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand or understand thou.*

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored שְׁמַעָה, אֲכַלְהָ. The Kal imperative with *ō* becomes קַטְלָה *koṭ lā*; the Kal imperative with *ā* becomes קִבְּלָה *kibh' dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesth-forte in the next letter, יִסְגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va Daghesth is usually omitted, וַיִּסְגֵּר. Before ם of the first person, which cannot receive Daghesth, Pattahh is lengthened to Kamets, וַיִּסְגֶּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה,.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתוֹנֶת n. f. <i>tunic</i>
אֵלַי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשָּׁפּ n. m. <i>ashes</i>	מֹרְדֵכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרָד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near, approach</i>
הֵנָּה adv. <i>hither</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׁק n. m. <i>sackcloth</i>
יָגַע v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send</i>
יָד n. f. <i>hand</i>	
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE

SING. 3 *fem.* הָ, becomes תָּ.

2 *masc* תָּ sometimes becomes הָ before יָ.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* הֶם becomes הֵם. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, η , κ , and κ a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly \bar{a} and in the future and imperative mostly e .

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesth-forte with נ of the 1 pers. suffix and נ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הוּ becomes וּ , יָהוּ becomes יִי , תָּהוּ becomes תִּי , נָהוּ becomes נִי ; in the *fem.* הִי becomes הִ , יָהִי becomes יִי , תָּהִי becomes תִּי , נָהִי becomes נִי .

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	$k'tāla'nī$	<i>he killed me</i>
	2 masc.	קָטַלְךָ	$k'tāl'khā'$	<i>he killed thee (m.)</i>
	2 fem.	קָטַלְךְ	$k'tālākḥ'$	<i>he killed thee (f.)</i>
	3 masc.	קָטַלְהוּ	$k'tālā'hū$	{ <i>he killed him</i>
		קָטַלוּ	$k'talō'$	
	3 fem.	קָטַלְהִי	$k'tālāh'$	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנוּ	$k'tālā'nū$	<i>he killed us</i>
	2 masc.	קָטַלְכֶם	$k'tal'khem'$	<i>he killed you (m.)</i>
	2 fem.	קָטַלְכֶן	$k'tal'khen'$	<i>he killed you (f.)</i>
	3 masc.	קָטַלְם	$k'tālām'$	<i>he killed them (m.)</i>
	3 fem.	קָטַלְנָן	$k'tālān'$	<i>he killed them (f.)</i>

7. Verbs having e in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. קָטַלְנִי from קָטַל .

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אב n. m. <i>father</i>	הָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָנַר v. P. <i>to shut up</i> ; H. <i>to</i>
גָּדַל v. P. <i>to make great</i>	<i>cause to shut</i>
קָבַע v. H. <i>to overtake</i>	סָפַר v. P. <i>to recount, tell</i>
דָּם n. m. <i>blood</i>	רָעָב n. m. <i>famine.</i>

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנֶיךָ prep. <i>before, in the pre</i>
אָדָם n. m. <i>man</i>	<i>sence of</i>
אִשָּׁה n. f. <i>woman</i>	עוֹל n. m. <i>suckling, babe</i>
בְּרָכָה n. f. <i>blessing</i>	קָטַר v. P. <i>to crown</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דֶּרֶךְ n. m. f. <i>way</i>	צָרָה n. f. <i>trouble</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַגְלִים n. f. du. <i>feet</i>
זָכַר v. K. <i>to remember</i>	רַחוּם adj. <i>merciful</i>
חָלַץ v. P. <i>to deliver</i>	שָׁלְמָה n. f. <i>garment</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַר v. H. <i>to rise early</i>
מָשַׁל v. H. <i>to cause to rule</i>	שָׁמַע v. K. <i>to hear</i>
נָא pray, <i>I pray thee</i>	תִּפְשׁ v. K. <i>to lay hold of, seize</i>

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הָ, or תָּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in **ים**. in nouns of both genders.

3. The plural of masculine nouns ends in **ים**., or more rarely **יך**., and that of feminine nouns in **ות**.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take **ות** in the plural, some feminines take **ים**., and some of each gender take indifferently **ים**. or **ות**.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending **ת**.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת	שְׁנֵי	<i>second,</i>	שְׁנֵית
יָמִינִי	<i>right,</i>	יָמִינִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת	שֹׁכֵב	<i>lying</i>	שֹׁכֶבֶת
מְשֻׁשׁ	<i>triple,</i>	מְשֻׁשָּׁת	מְדַבֵּר	<i>speaking</i>	מְדַבֶּרֶת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצַת	אַחִיר	<i>large</i>	אַחֶרֶת
אֲדָמָה	<i>reddish,</i>	אֲדָמָהַת	שְׁלִיט	<i>imperious</i>	שְׁלִיטָה
שֹׁפֵד	<i>shedding,</i>	שֹׁפֶדֶת	מְשֻׁלָּל	<i>prudent</i>	מְשֻׁלָּלָה

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמַעַת
שְׁמִיעַ <i>hearing</i> , fem.	שְׁמִיעַת	מִגִּיעַ <i>touching</i> , fem.	מִגִּיעַת

II. The feminine הַ, the plural ים or וַ, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבִהַ <i>high</i> , fem.	גָּבִיָּה	pl. גָּבִיִּים	f. pl. גָּבִיּוֹת
כָּתִיב <i>written</i> , fem.	כָּתִיבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב <i>restoring</i> , fem.	מְשִׁיבָה	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדָנִים	מְלִיצִין <i>interpreter</i> , pl.	מְלִיצִים
דָּבָר <i>word</i> , pl.	דְּבָרִים	לֵבָב <i>heart</i> , pl.	לְבָבוֹת
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת	עֵנָב <i>grape</i> , pl.	עֵנָבִים
כָּנָף <i>wing</i> , du.	כְּנָפִים	צֵלָה <i>rib</i> , pl.	צֵלָעִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלֵכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפְכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת

but

מֵת <i>dead</i> , fem.	מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשׁוֹת
עֵץ <i>tree</i> , pl.	עֵצִים	שֵׁם <i>name</i> , pl.	שְׁמוֹת
רָבִיד <i>thigh</i> , du.	רִבְלִים	כָּבֵד <i>heavy</i> , pl.	כְּבִדִּים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> , fem.	רְבָה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תְּמָה	pl. תְּמִים	f. pl. תְּמִיחַ
קָטָן <i>small</i> , fem.	קִטְנָה	pl. קִטְנִים	f. pl. קִטְנוֹת
עָמֵק <i>deep</i> , fem.	עִמְקָה	pl. עִמְקִים	f. pl. עִמְקוֹת
גַּן (from גָּנַן) <i>garden</i> , pl.	גַּנִּים	אֹרֶן <i>wheel</i> , pl.	אֹרְנִים
עֵז (from עָזַז) <i>goat</i> , pl.	עֲזִים	חֲרוֹל <i>bramble</i> , pl.	חֲרָלִים
חֹק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנַף) <i>nose</i> , du.	אֲפִים	שֵׁן (from שָׁנַן) <i>tooth</i> , pl.	שִׁנִּים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מֶלֶכָה	queen,	pl. מְלָכִים	kings
סֹתֵר <i>covert</i> , fem.	סֹתְרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה		pl. עֵגְלִים	
אֹמֵר <i>saying</i> , fem.	אֹמְרָה or אִמְרָה		pl. אֹמְרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה		pl. עֲצָמִים	
בָּעַל <i>lord</i> , fem.	בַּעְלָה	lady,	pl. בַּעְלִים	lords
רֶגֶל <i>foot</i> , du.	רִגְלִים	אָזֶן <i>ear</i> , du.	אֲזִנִּים	
כֶּרֶךְ <i>knee</i> , du.	כַּרְפִּים	קֶרֶן <i>horn</i> , du.	קַרְנִים or קֶרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מוֹתִים	יָוֶה <i>olive tree</i> , pl.	יֹתִים
אִיָּנָה <i>iniquity</i> , pl.	אִיָּנִים	עֵיִן <i>eye</i> , du.	עֵינִים

4. In a simple ultimate

(1) הָ is rejected.

רָפָה	<i>fair</i> ,	fem.	רָפָה	pl.	רָפִים	f. pl.	רָפוֹת
עָשָׂה	<i>doing</i> ,	fem.	עָשָׂה	pl.	עָשִׂים	f. pl.	עָשׂוֹת
מַעֲשֵׂה	<i>work</i> ,	pl.	מַעֲשִׂים		קָנָה	pl.	קָנִים
מַרְאֵה	<i>appearance</i> ,	pl.	מַרְאִים		שָׂדֶה	pl.	שָׂדוֹת
מַחֲנֶה	<i>camp</i> ,	du.	מַחֲנִים		חָזָה	pl.	חָזִים

(2) יִ becomes יָהּ, יָיִם, or יִם, יִוֹת.

טָרִי	<i>fresh</i> ,	fem.	טָרִיָּה	pl.	טָרִיִּים	f. pl.	טָרִיּוֹת
עָנִי	<i>afflicted</i> ,	fem.	עָנִיָּה	pl.	עָנִיִּים	f. pl.	עָנִיּוֹת
עִבְרִי	<i>Hebrew</i> ,	fem.	עִבְרִיָּה	pl.	עִבְרִיִּים or עִבְרִים	f. pl.	עִבְרִיּוֹת
אִי	<i>island</i> ,	pl.	אִיִּים		פְּלִשְׁתִּי	pl.	פְּלִשְׁתִּים Philistine

§ 45. In Feminine Nouns.

1. Feminine nouns in הָ, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen</i> ,	pl.	מַלְכוֹת	יְשׁוּעָה	<i>salvation</i> ,	pl.	יְשׁוּעוֹת
סִתְרָה	<i>covert</i> ,	pl.	סִתְרוֹת	בְּרָכָה	<i>blessing</i> ,	pl.	בְּרָכוֹת
חֲרָפָה	<i>reproach</i> ,	pl.	חֲרָפוֹת	נִקְמָה	<i>vengeance</i> ,	pl.	נִקְמוֹת
אִמְרָה	<i>saying</i> ,	pl.	אִמְרוֹת	עֲצָה	<i>counsel</i> ,	pl.	עֲצוֹת
חֲרָבָה	<i>desert</i> ,	pl.	חֲרָבוֹת	גִּנָּה	<i>garden</i> ,	pl.	גִּנּוֹת
בַּעֲלָה	<i>lady</i> ,	pl.	בַּעֲלוֹת	אֲנָה	<i>ship</i> ,	pl.	אֲנִיּוֹת

2. Feminine nouns in תָּ (or תִּ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if תִּ had not been appended, § 44. I. 2. Nouns in יִתִּי take יִוֹת, and nouns in יִתִּי take יִוֹת,

מִשְׁמֶרֶת	(from	מִשְׁמָר	observance,	pl.	מִשְׁמֵרוֹת
מַאֲכָלָה	(from	מַאֲכָל	knife,	pl.	מַאֲכָלוֹת
אֶדְמָמָה	(from	אֶדְמָם	reddish,	pl.	אֶדְמָמוֹת
מִיֻּלָּקָה	(from	מִיֻּלֵּק	nurse,	pl.	מִיֻּלָּקוֹת
טַבָּעַת	(from	טַבָּע	ring,	pl.	טַבָּעוֹת
נִגְעָה	(from	נִגַּע	touching,	pl.	נִגְעוֹת
יוֹנָקָה	(from	יוֹנָק	sucker,	pl.	יוֹנָקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלָה	skull,	גִּלְגָּלוֹת	מוֹאבִּית	Moabite,	מוֹאבִּיּוֹת
כְּתָנִית	tunic,	כְּתָנוֹת	מִצְרִיּוֹת	Egyptian woman,	מִצְרִיּוֹת
שִׁבְלֵת	ear of corn,	שִׁבְלִים	מַלְכוּת	kingdom,	מַלְכוּת

3. Before the dual ending ה, becomes ת; and nouns in ת, follow the rule of other Segholates, § 44. II. 3.

יֶרֶכָה	thigh,	du.	יֶרְכָהִים	דֶּלֶת	folding-door,	du.	דֶּלֶתַיִם
שִׁפָּה	lip,	du.	שִׁפְתָּיִם	עֲצָלָה	sloth,	du.	עֲצָלָיִם
שָׁנָה	year,	du.	שְׁנָתַיִם	נְחֹשֶׁת	brass,	du.	נְחֹשֶׁתַיִם

VOCABULARY 13.

אֶבֶן	n. m. f. a stone	מָלַךְ	v. K. to reign
אֶדוֹם	n. m. Edom	עֵי	n. (with art.) Ai
בְּאֵר	n. f. a well	עִיר	n. f. city
גִּבְעוֹן	n. Gibcon	רַב	adj. (רַבָּה) much, many
גָּדוֹל	adj. great, large	רָעָה	n. f. evil
גּוֹי	n. m. nation	שָׁלַךְ	v. II. to cast
חָדָשׁ	adj. new	תְּאֵזָה	n. f. (תְּאֵזִים) fig-tree, fig
לָכַד	v. K. to capture		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine ה becomes ת; the dual ים and the plural ים become י.

גִּיחַ <i>garden</i> , const.	גִּיחַת	חֲקִים <i>statutes</i> , const.	חֲקִי
מַלְכָּה <i>queen</i> , const.	מַלְכָּת	שֹׁפְטִים <i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה <i>calves</i> , const.	עֵגְלָת	רַגְלִים <i>feet</i> , const.	רַגְלֵי
בַּעֲלָה <i>lady</i> , const.	בַּעֲלָת	אָזְנִים <i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דֵּג <i>fish</i> ,		דֵּג	זָקֵן <i>old</i> ,		זָקֵן
כּוֹכֵב <i>star</i> ,		כּוֹכֵב	חֵצֵר <i>court</i> ,		חֵצֵר
מִקְדָּשׁ <i>sanctuary</i> ,		מִקְדָּשׁ	כָּבֵד <i>heavy</i> ,		כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes י.

מָוֶת <i>death</i> ,	const.	מֹוֶת	גִּיאָה <i>valley</i> ,	const.	גִּיאָה
תְּוֹךְ <i>midst</i> ,	const.	תֹּוֹךְ	בֵּית <i>house</i> ,	const.	בֵּית
קְשׁוּוֹת <i>cups</i> ,	const.	קְשׁוֹת	עֵינֹת <i>fountains</i> ,	const.	עֵינֹת
but עֲוֹן <i>iniquity</i> ,	const.	עֲוֹן	חַיָּה <i>life</i> ,	const.	חַיָּה

4. In a simple ultimate ה becomes ה..; other vowels remain unchanged.

שׁוֹה	sheep,	const.	שׁוֹה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֵה	shepherd,	const.	רֹעֵה	צֵבֵא	host,	const.	צֵבֵא
מִקְנֵה	cattle,	const.	מִקְנֵה	יִרָא	fearing,	const.	יִרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.		absol.		const.
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה	
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה	
דְּבַר	word,	דְּבַר	שְׁפָתַיִם	lips,	שְׁפָתַי	
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִי	
קָנָה	reed,	קָנָה	הִרְפּוֹת	reproaches,	הִרְפּוֹת	
מַלְיָן	interpreter,	מַלְיָן	גִּרְנוֹת	threshing floors,	גִּרְנוֹת	
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת	

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (זֶה) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פַּרְפָּר	n. Pharpar
כְּנָה	n. f. wing	קוֹל	n. m. (זֶה) voice, sound
כְּרוּב	n. m. cherub	קָטָן, קְטָן	adj. (קִטְנָה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (זֶה . and יָם) river		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שְׁמַיְמָה *heavenward*.

2. Paragogic י, ו, or ה, are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי, Gen. xlix. 11 for בָּנָי, תְּהִיָּה Gen. i. 24 for תִּהְיֶה, יְשׁוּעָה Ps. iii. 3 for יְשׁוּעָה.

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם, כֶּן, הֶם, הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			suffix.	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתִּים	<i>lips,</i>	const. שִׁפְתֵי	שִׁפְתֵיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת	שִׁפְתוֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכוֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה is changed to הַ.

מַלְכָּה	<i>queen,</i>	const. מַלְכָּת	suf. מַלְכָּתִי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכוֹתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכוֹתִי	<i>my blessings</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>	
לֵב heart,	לְבָבִים	לְבָבִי * my heart,	לְבָבִי my hearts
דָּבָר word,	דְּבָרִים	דְּבָרִי my word,	דְּבָרִי my words
שֹׁפֵט judge,	שֹׁפְטִים	שֹׁפְטִי my judge,	שֹׁפְטִי my judges
מֶלֶךְ king,	מְלָכִים		מְלָכִי my kings.

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>
יָדִים hands,	יָדַי my hands,	אָזְנוֹת ears,	אָזְנִי my ears
רַגְלַי feet,	רַגְלֵי my feet,	שְׁפָתַי lips,	שְׁפָתִי my lips.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>	
מֶלֶךְ king	מְלָכִי my king,	מְלָכְךָ your king
סֹתֵר covert	סֹתְרִי my covert,	סֹתְרְךָ your covert
עֹצֶם strength	עֹצְמִי my strength,	עֹצְמְךָ your strength
פֶּעַל work	פֶּעְלִי my work,	פֶּעְלְךָ your work
מִשְׁמֶרֶת observance	מִשְׁמֶרְתִּי my observ.,	מִשְׁמֶרְתְּךָ your observ.
כְּתָנִית tunic	כְּתָנִיתִי my tunic,	כְּתָנִיתְךָ your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>	
גַּן garden	גַּנִּים	גַּנִּי my garden,	גַּנְךָ your garden
לֵב heart	לְבָבוֹת	לְבָבִי my heart,	לְבָבְךָ your heart
אוֹפֵן wheel	אוֹפְנִים	אוֹפְנִי my wheel,	אוֹפְנְךָ your wheel
חֹק statute	חֻקִּים	חֻקִּי my statute, but	חֻקְךָ your statute

[§ 13. 5

3. Final ה, is dropped.

רֹעֶה	shepherd	suf.	רֹעִי	my shepherd,	רֹעֶה	thy shephera
מִקְנֶה	cattle	suf.	מִקְנִי	my cattle,	מִקְנֶה	thy cattle
מִשֶּׁה	rod	suf.	מִשִּׁי	my rod,	מִשֶּׁה	thy rod

VOCABULARY 15.

אַבֵּד	v. P. to destroy	נָפַל	v. K. to fall, fail
אֶחָד	adj. one	נֶפֶשׁ	n. m. f. (וֹת) soul, life
אַחֵר	prep. after	נָחַץ	v. P. to demolish
אֵשׁ	n. m. f. fire	עָבַד	v. K. to serve
אֲשֶׁרָה	n. f. (ים, and וֹת) pillar	שָׂרַף	v. K. to burn
דָּבָר	n. m. word	שָׁבַר	v. P. to break in pieces
זֶרַע	n. m. seed	שָׁם	adv. there
לֵבָב	n. m. (וֹת) heart	שֵׁם	n. m. (וֹת) name
מַצֵּבָה	n. f. statue		

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	man	plur.	אֲנָשִׁים rarely אִישִׁים
אִשָּׁה	woman, const.	אִשָּׁת plur.	נָשִׁים
אִמָּה	maid-servant	plur.	אֲמָהוֹת
בֵּית	house	plur.	בָּתִּים
בֶּן	son	plur.	בָּנִים
בַּת	daughter, suf.	בָּתִּי plur.	בָּנוֹת
יוֹם	day	plur.	יָמִים rarely יָמוֹת
עִיר	city	plur.	עָרִים once עִירוֹת
רֹאשׁ	head	plur.	רִאשִׁים

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָחִי, אָחִי.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb **עָשָׂה** *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּה, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesth-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesth-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is פ, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (פֶּא) mode of inflection.

VOCABULARY 16.

אָהב or אָהב v. K. (fut. a) to love	הָפֵךְ v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	חֹזֶק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֶּן n. m. (בָּנִים) son	עֵצָה n. f. (יָם, and יָד) bone
	קָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אֱנוֹשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נִמְצָל n. m. <i>benefit</i>
גָּאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	נָדַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אֲדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חֵלֶשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	נָאֵץ v. P. H. <i>to weary, cause to toil</i>
זֵיתָא n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*
 מָנַע v. N. *to be withheld*
 עִוֵּר adj. *blind*
 עֵינַי n. f. *eye*
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used
 specially of the eyes
 פָּתַח v. N. *to be opened*
 שָׁלַח v. K. *to send*
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun* (נ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesch-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה.

נָתַן assimilates its last as well as its first radical.

נָלַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת n. f. *sister*
 דְּבַשׁ n. m. *honey*
 חַיִּים n. m. pl. *life*
 חֲצִי n. m. (חֲצִי) *half*
 לָמָּה, לְמָּה *for what? why?*
 מִצְוָה n. m. *instruction*

מָוֶת n. m. *death*
 נָגַד v. H. *to tell*, Ho. *to be told*
 נִגַּשׁ v. K. N. *to approach*
 קִטְוֶה n. f. *incense*
 רַחֲמִים n. m. pl. *mercies, com-*
passions.

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סָב for סָבָב, סָב for סָבָב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבָב, סָב; הָסִיב, הִסָּבָב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghes-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Ithathuph to Shurek, thus: יָסָב becomes יָסָב or יָסָב, and יָסָב יָסָב.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסָב, יָסָב; הָסָב, הָסָב (comp. קָטַל, קָטַל); in the Hiphil, הִסָּבָב, הִסָּבָב (comp. יָקַטַל, יָקַטַל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghest-forfe, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ל*, *לָבָה*, *לָבִי*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הָסֵב*, *הִסְבִּיתָ*; *רָסַב*, *תִּסְבֶּינָה*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *רָסַב*, *תִּסְבֶּינָה*.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *סָכַסַּךְ*, *הִתְסַכְּסַּךְ*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *סֹכַב*, *הִתְסַלֵּל*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *רָסַב*, *וְיָרָב*; *רָסַב*, *וְיָרָב*.

VOCABULARY 20.

<i>אֵב</i> conj. <i>if</i>	<i>בָּעַל</i> n. m. <i>Baal, lord</i>
<i>אָרַר</i> v. K. <i>to curse</i> <i>be cursed</i>	Ho. <i>אָרַר</i> v. K. <i>to roll</i> <i>דָּבַד</i> v. H. <i>to crush, pulverize</i>

חָלַל v. H. *to begin*

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *a Jew*

מְעָרָה n. f. *cave*

סָבַב v. K. *surround*

פֶּה n. m. (const. פִּי) *mouth*

פָּנִים n. m. פָּ. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבְּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִבְּשׁ; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצְּחַק, יִצְּחֶה.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, יִיטִיב, יִיטְּבוּ; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, יִצְּחֶה, יִצְּחֶה.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, יִצְּחֶה.

7. In the Hithpael the first radical is commonly Yodh but a few verbs have Vav.

הִלָּךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אָהָב n. m. <i>Ahab</i>	
אֵיזָה adv. <i>where?</i>	יָדָה v. H. <i>to drive out</i>
הִלָּךְ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפֶּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav (וֹ) and Ayin Yodh (יֹ) Verbs,*
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָם, where \bar{a} is in partial compensation for the contraction, מִן for מִן. Active participle קָם for קָם, מִן for מִן, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּם for הִקָּם, נָקָם for נָקָם, הִיָּקָם for הִיָּקָם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קָם, קָם; נָקָם, נָקָם, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קָם = $k\bar{a}um$, Niphal נָקָם for נָקָם.

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (וֹ) is inserted before the affixed terminations, and sometimes \bar{e} (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, יָשַׁב, יֵשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וַיֵּשֶׁב, וַיֵּשֶׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עוֹד, or as י, e. g. קוֹם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹמִים, Pu. קוֹמִים, Hith. הִתְקוֹמִים.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלָל, Pu. כָּלָל.

VOCABULARY 22.

אֲדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵין adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be</i>
מֵאֵין, מֵאֵין whence?	buried
אָנָּה adv. <i>whither?</i>	קִדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. יָבוֹא) <i>to come</i> ;	קוּם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הֵלֵךְ Hith. <i>to go for one's</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to</i>
<i>self, go about</i>	<i>cause to return, bring</i>
לִין v. K. <i>to lodge</i>	back
מוֹת v. K. <i>to die</i> ; H. <i>to put</i>	שִׁפְחָה n. f. <i>handmaid</i>
<i>to death</i>	

§ 60. *Lamedh Aleph* (לֵא) *Verbs*, see Table XV.

1. **Aleph**, as the third radical of verbs, retains its כּחַ

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מִצֵּאתָ, except in those words which have Tsere as their proper vowel, יָרֵאתָ. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אֹרֶךְ n. <i>Ur</i>	מִצֵּא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נָעֲמִי n. f. <i>Naomi (sweet)</i>
יָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עָלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רֶהֱטִים n. m. pl. <i>troughs</i>
מָלֵא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמֵאֵל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נִלְוִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in הֵּ.

The absolute infinitives in הֵּ or הֵּ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְיִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הֵּ, עָשָׂה, which is commonly softened by an appended הֵּ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלָהּ from גָּלָהּ. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

6. The final vowel הֵּ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגַּל, יִגְלֶה from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגַּל or יִגְלֶה from יִגְלֶה; Hiph. יִגְלֶה, יִגְלֶה from יִגְלֶה.

7. The final vowel הֵּ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָהּ, הִגַּל for הִגְלֶה, הִתְגַּל for הִתְגְּלֶה.

הָיָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יְחִי.

VOCABULARY 24.

אֱמִינָם adv. *truly, indeed*

בָּנָה v. K. *to build*

אֵךְ כִּי *how much more, or*

הָיָה v. K. *to be*

after a negative *how much less*

יָרַד v. K. *to go down, descend*

יְרוּשָׁלַם¹ n. *Jerusalem*

כְּאֶשֶׁר as

כּוּל v. P. (כָּלַל) to contain

כָּלָה v. P. to complete, finish

מִשָּׁה n. f. bed

עָלָה v. K. to go up, H. to

bring up, offer

עֹלָה n. f. burnt-offering

עָשָׂה v. K. to make, do, N. to
be done

צִוָּה v. P. to command

רָאָה v. K. to see, N. to be seen

to appear

שְׁלֹמֹה n. m. Solomon

שֵׁנִית adv. a second time

¹ Pointed as though it were written יְרוּשָׁלַיִם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָר and לָה, the ר is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

§ 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָה verb may appear with a פָּא form, or an עָר verb with an עָע form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar עָע or עָר modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication

שָׁלֹשׁ and שְׁלֹשׁ, Piels of יִתְגַּשֵּׁשׁ and יִתְגַּשְׁשׁ from גָּשַׁשׁ, or doubling the third radical in place of the second, e. g. קָצַץ, אָמַלְל, נָאֵחָה (= נָאָוִי) from נָאָה (= נָאָוִי), הִשְׁתַּחֲוָה (fut. יִשְׁתַּחֲוָה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִחַרְחֹו.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְזַלְתִּי, Niphal of Hithpael נִסְרָוִי, נִבְפָּר, נִשְׁתַּחֲוָה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פָּרָעָה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (יָם.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עָשָׂר n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחֵר *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֵרִי, אַחֲרֵיהֶּ; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹי, בֵּינוֹתֵינוּ and בֵּינוֹתֵינוּ.

3. The preposition אֵת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֹת, or before grave suffixes, אֶת, e. g. אֶתִּי, אֶתְכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם* *all her paths (are) peace*, *טוֹב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הָיְתָה תֹּחֵי* *the earth was desolate*, *הַנָּהָר הָרְבִיעִי הוּא פָּתַח* *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֵכְמָה* *wisdom*. So in comparisons, *כְּבֵן* as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* *הַצִּילָה* *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year*; or the sign of the vocative, *הַמֶּלֶךְ* *O king*!

§ 69. *Nouns definite without the Article*

1. The following are definite without the article :—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר* *the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, **הָאָרֶץ הַטּוֹבָה הַזֹּאת** *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition **מִן** *from*, placed after the adjective or other word expressive of quality, **חָכְמָה מִפְּנִינִים טוֹבָה** *wisdom is better than rubies*, lit. is good from rubies; **אֶנְדֵּל מִמֶּנּוּ** *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding **כָּל** *all* to the comparative particle **מִן**; **גָּדוֹל מִכָּל-בְּנֵי-מִזְרָח** *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, **הַיָּפָה בְּנָשִׁים** *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal **אֶחָד** *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, **שְׁנָה וְשִׁבְעַת שָׁנִים** *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. הָאַרְבָּעִים *the forty*, הָאַרְבָּעִים הַיּוֹם *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קֶמַח *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד-הַשֵּׁלֶחַ *by the hand of (him whom) thou wilt send*; and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַגִּבּוֹרִי הַחֲזָקִי* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord הָרַץ shall have washed, etc.*

e. Conditional, *except the Lord had left a remnant, הָלֵינוּ we should have been as Sodom*.

f. Optative, *לֹא-יָמָתוּ O that we had died*.

- g. Subjunctive, *לְמַעַן יִרְאֶהְם* *in order that ye might fear.*
2. The present, regarded as a continuation of the past, *צָמִיתִי* *I am thirsty, prop. I have been and still am thirsty.*
3. General truths, embodying the experience of the past, *אֹרֶן יָדַע* *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶת נָפְלָה* *has fallen.*

§ 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, *אֶעֱשֶׂה* *I will make.*
 - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof יָמִיתָ* *he was to die.*
 - c. Conditional, *but (if it were my case) אֶדְרֹשׁ* *I would seek unto God.*
 - d. Optative, expressing desire, determination, permission, or command, so *יִאָּבְדוּ* *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה* *we will do; of the fruit נֹאכֵל* *we may eat; mine ordinances תִּשְׁמְרוּ* *ye shall keep.*
 - e. Subjunctive, *לְמַעַן תְּבָרְכֶנּוּ* *in order that my soul may bless thee.*
2. The present, when it is conceived of as extending into the future, *why תִּבְכִּי* *weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness תִּרְוַם* *exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job יַעֲשֶׂה* *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* **זָשָׁר** *sings Moses*.

6. The future is idiomatically used with **עָרָם** and **בָּעָרָם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not* to the apocopated future, **אַל־תָּזַעַר** *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) **אֲהַב** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נִירָא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאֵל הֵלֵךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵל.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵל.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים was full of men, יצאו את־העיר they went out (of) the city.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, הִלֵּךְ אֶת־רַגְלָיו he was diseased in his feet.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. Verbs with more than one Object.

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּרְגְּמוּ אוֹתוֹ אֲבָן and they overwhelmed him with stones, וַיִּצְרַר אֶת־הָאָדָם עָפָר and he formed the man of dust.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. Adverbial Expressions.

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. Neglect of Agreement.

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֹּר־דֹּר *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר זָרְעִי *whose seed*.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or הֵן is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אָלֶפֶת Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.
Gutturals, א ה ח ע	Weak,	{ א ה ו י Vowel-Letters
Palatals, ג י כ ק		{ א ה ח ע Gutturals.
Linguals, ד ט ל נ ת	Medium,	{ ל מ נ ר Liquids.
Dentals, ז ס צ ש		{ ז ס צ ש Sibilants.
Labials, ב מ ו פ	Strong,	{ פ ב } Aspirates and
ר shares the peculiarities of the Gutturals.		{ ק כ ג } Mutes.
		{ ט ת ד }

3.

Serviles אההחך. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Double Vowels.

Kā'mets ā ֿ	Páttahh ֿ	Hhī'rik ֿ	ī or ĭ
Ts'ére ē ֿ	Séghōl ֿ	Shū'rek ֿ	ū or ŭ
Hhō'lem ō ֿ	Kā'mets-Hhātūph ֿ	Kib butz ֿ	

Pronounce ā as in *futher*, ā as in *fat*, ē as in *there*, ē as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ō as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh ֿ; thus עֲמֹד ^amōdh.
Hhātēph-Seghol ֿ; thus עֲמֹר ^emōr.
Hhātēph-Kamets ֿ; thus עֲנִי ⁿnī.

§ 8. Pattahh-furtive ֿ with ע, ה or ה at the end of words.

§ 12. Dagheshe-lene in ב ג ד פ כ ט removes aspiration.

§ 13. Dagheshe-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Dagheshe-lene, Dagheshe-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methegh ֿ second syllable before the accent.

III. THE ACCENTS, § 46.

DISJUNCTIVES.

CLASS I. *Emperors.*

1. Sillūk	(₁)	סִלּוּק
2. Athnahh	(₂)	אַתְנַחַּה

CLASS II. *Kings.*

3. S'gholta	(³)	סִגְחֹלְתָּא <i>postp.</i>
4. Zakēph Kāton	(⁴)	זַכְּפָה קָטוֹן
5. Zakēph Gadhōl	(⁵)	זַכְּפָה גָּדוֹל
6. Tiphhā	(₆)	טִפְחָא

CLASS III. *Dukes.*

7. R'bhīr	(⁷)	רְבִיז
8. Shalshleth	(⁸)	שְׁלִשְׁלֶת
9. Zarka	(⁹)	זַרְקָא <i>postp.</i>
10. Pashta	(¹⁰)	פַּשְׁטָא <i>postp.</i>
11. Y'thībḥ	(₁₁)	יְתִיב <i>prep.</i>
12. T'bhIr	(₁₂)	תְּבִיר

CLASS IV. *Counts.*

13. Pāzēr	(¹³)	פִּזֵּר
14. Karnē Phārā	(¹⁴)	כַּרְנֵי פִרְא
15. T'lishā Gh'dhola	(¹⁵)	תְּלִישָׁא גְדוּלָּה <i>prep.</i>
16. Geresh	(¹⁶)	גֵּרֶשׁ
17. G'rāshayin.	(¹⁷)	גֵּרִישׁ״ינ
18. P'sīk	(₁₈)	פְּסִיקוּ

CONJUNCTIVES. *Servants.*

19. Merka	(₁₉)	מֶרְכָּא
20. Mūnālḥ	(₂₀)	מוֹנַחַּח
21. Merka Kh'phū'a	(₂₁)	מֶרְכָּא כְּפֻלָּה
22. Mahpakḥ	(₂₂)	מַחְפַּקַּח
23. Dargā	(₂₃)	דַּרְגָּא
24. Kadhma	(²⁴)	קַדְמָא
25. Yerahh ben Yōmo	(₂₅)	יֶרַח בֶּן יוֹמוֹ
26. T'lishā K'tannā	(²⁶)	תְּלִישָׁא קְטַנָּה <i>postp.</i>

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בּ	כּ	לּ	וּ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials בּ, כּ, and ע, but וּ before vowelless Yodh.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַמָּה.

THE PREPOSITION מִן, THE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מֵה.

Before strong consonants,	מִן	מֵה	מִי	מֵה*
Before vowelless consonants and strong gutturals,	מִן	מֵה	מִי	מֵה
Before weak gutturals,	מִן	מֵה	מִי	מֵה
Before gutturals with Kamets,	מִן	מֵה	מִי	מֵה

* But with a disjunctive accent commonly מֵה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כִּי	מִי, מֵי, מִי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	כְּךָ	מִיְכָה, מֵיְכָה
2 f.	בְּךָ	לְךָ	—	מִיְכָה
3 m.	בּוֹ	לוֹ	כִּי	מִיְכָה, מֵיְכָה, מִיְכָה
3 f.	בָּהּ	לָהּ	כִּי	מִיְכָה

PLURAL.

1 c.	בָּנוּ	לָנוּ	כָּנוּ	מִנֵּנוּ
2 m.	בָּכֶם	לָכֶם	כָּכֶם	מִיְכֶם
2 f.	בָּכֶן	לָכֶן	—	מִיְכֶן
3 m.	בָּהֶם, בָּהֶן	לָהֶם, לָהֶן	כָּהֶם	מִיְכָהם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיְכָה

V. PERSONAL PRONOUNS, § 29.

SINGULAR.			PLURAL.		
1	I	אֲנִי, אַנִּי	We	אֲנֵנוּ, אַנְנוּ, אַנִּי	
2.	Thou <i>m.</i>	אַתָּה, אַתָּ	Ye <i>m.</i>	אַתֶּם	
	Thou <i>f.</i>	אַתָּ, אַתִּי	Ye <i>f.</i>	אַתֶּן, אַתֶּה	
3.	He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	She	היא, הִיא § 23. 3.	They <i>f.</i>	הֵנָּה, הֵנָּן	

SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, נִי	נִי	נִי	נִי	(נִי)	נִי	נִי
<i>pl.</i>	נָה	נָה	נָה	נָה	נָה	(נָה)	נָה
2 <i>m.</i>	הָ (כָּה) הָ	(הָ)	(הָ)	הָ	(הָ)	הָ (הָ)	הָ
<i>pl.</i>	כֶּם					כֶּם	יָכֶם
2 <i>f.</i>	הָ (כִּי) הָ	הָ, הָ, הָ				הָ	יָהּ
<i>pl.</i>	כֶּן					כֶּן	יָכֶן
3 <i>m.</i>	הוּא	הוּא, הוּא	הוּא	הוּא	(הוּא)	הוּא (הוּא)	הוּא (הוּא)
<i>pl.</i>	ם (מוֹ) ם	ם, ם, ם				ם	יָהֶם (יָמוֹ)
3 <i>f.</i>	הִי	הִי	הִי	הִי		הִי	יָהּ
<i>pl.</i>	ן (נָה) ן	ן, ן	ן			ן	יָהֶן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SING. זֶה (זֶה)	זֹאת (זֹה, זֹה)	<i>this.</i>	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מָה *what?* or *whatever.*

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. “ pass. Niphal נִקְטַל *to be killed.*
3. Intensive act. Piël קָטַל *to kill many or to massacre*
4. “ pass. Pual קָטַל *to be massacred.*
5. Causative act. Hiphil הִקְטִיל *to cause to kill.*
6. “ pass. Hophal הִקְטַל *to be caused to kill.*
- 7 Reflexive Hithpaël הִתְקַטַּל *to kill one's self.*

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטֹל	הִקְטִיל	קָטֵל	קָטֵל
	constr.	קָטֹל	הִקְטִיל	קָטֵל	(קָטֵל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטֹלִי	תִּקְטֹלִי	תִּקְטֹלִי	תִּקְטֹלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֵל	הִקְטִיל	קָטֵל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָה	הִקְטִילֶנָה	קָטְלֶנָה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

[illegible]

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com. 2 masc. 2 fem. 3 masc. 3 fem.

KAL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
3 fem.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
2 fem.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
1 com.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
PLUR. 3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
2 masc.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
1 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ

INFINITIVE.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
-------------	------------	-----------	-----------	--------------	--------------

FUTURE.

SING. 3 masc.	יִקְטַלְתִּי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
3 fem.	יִקְטַלְתְּ	יִקְטַלְתְּ	יִקְטַלְתְּ	יִקְטַלְתְּהוּ	יִקְטַלְתְּהוּ
PLUR. 3 masc.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּםהוּ	יִקְטַלְתֶּםהוּ

IMPERATIVE.

SING. 2 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
---------------	------------	-----------	-----------	--------------	--------------

PIEL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
---------------	------------	-----------	-----------	--------------	--------------

HIPIL PRETERITE.

SING. 3 masc.	הִקְטַלְתִּי	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּהוּ	הִקְטַלְתָּהוּ
---------------	--------------	-------------	-------------	----------------	----------------

VERBS WITH SUFFIXES, § 42.

1 com.	P L U R A L .			
	2 masc.	2 fem.	3 masc.	3 fem.
קטלני	קטלכם	קטלכן	קטלם	קטלן
קטלחנו	קטלחכם	קטלחכן	קטלחתם	קטלחנן
קטלחבנו	—	—	קטלחבם	קטלחבנן
קטלחבינו	—	—	קטלחבים	קטלחבין
—	קטלחתיכם	קטלחתיכן	קטלחתיים	קטלחתיין
קטלנו	קטלזככם	קטלזככן	קטלזכום	קטלזכין
קטלחבנו	—	—	קטלחבום	קטלחבין
—	קטלנוכם	קטלנוכן	קטלנום	קטללנון
<hr/>				
קטלני	קטלכם	קטלכן	קטלם	קטלן
<hr/>				
יִקְטֹלֵנִי } יִקְטֹלֵנוּ } יִקְטֹלֵנוּ	יִקְטֹלְכֶם	יִקְטֹלְכֶן	יִקְטֹלֵם	יִקְטֹלֵן
	יִקְטֹלְזֶכְכֶם	יִקְטֹלְזֶכְכֶן	יִקְטֹלֵזֶכְכֶם	יִקְטֹלֵזֶכְכֶן
<hr/>				
קטלני	—	—	קטלם	
<hr/>				
קטלנו	קטלכם	קטלכן	קטלם	קטלן
<hr/>				
יִקְטֹלֵנוּ	יִקְטֹלְכֶם	יִקְטֹלְכֶן	יִקְטֹלֵם	יִקְטֹלֵן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	∞ FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הָעִמִּיד	הָעִמְדָּה	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הָעִמִּידָה	הָעִמְדָּה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעִמִּידְתָּ	הָעִמְדָּתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעִמִּידְתְּ	הָעִמְדָּתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעִמִּידְתִּי	הָעִמְדָּתִי	אֵכָל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעִמִּידוּ	הָעִמְדָּוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעִמִּידְתֶּם	הָעִמְדָּתֶם	תֵּאָכְלֶנָה
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעִמִּידְתֶּן	הָעִמְדָּתֶן	תֵּאָכְלוּ
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הָעִמִּידְנוּ	הָעִמְדָּנוּ	תֵּאָכְלֶנָה
					נֹאכַל
INFIN. <i>Absol.</i>	עָמַד	הָעִמַּד	הָעִמִּד	הָעִמְדָּה	
<i>Constr.</i>	עָמֵד	הָעִמֵּד	הָעִמִּיד	הָעִמְדָּה	KAL (<i>fut. a.</i>)
FUT. 3 m.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמְדָּה	יִחַק
3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמְדָּה	תִּחַק
2 m.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמְדָּה	תִּחַק
2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמְדָּה	תִּחַקִּי
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמְדָּה	אֶחַק
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדָּוּ	יִחַקוּ
3 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמְדָּנָה	תִּחַקְנָה
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדָּו	תִּחַקְוּ
2 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמְדָּנָה	תִּחַקְנָה
1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמְדָּה	נִחַק
IMPER. 2 m	עָמַד	הָעִמַּד	הָעִמִּד		חַק
2 f.	עָמְדִי	הָעִמְדִי	הָעִמִּידִי	wanting	חַקִּי
Plur. 2 m	עָמְדוּ	הָעִמְדוּ	הָעִמִּידוּ		חַקוּ
2 f.	עָמְדְנָה	הָעִמְדְנָה	הָעִמִּידְנָה		חַקְנָה
PART. <i>Act.</i>	עָמֵד		מִעְמִיד		
<i>Pass.</i>	עָמֵד	נִעְמֵד		מִעְמֵד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 <i>m.</i>	בָּאֵל	נִבָּאֵל	בָּאֵל	בָּאֵל	הִתְבָּאֵל
3 <i>f.</i>	בָּאֵלָהּ	נִבָּאֵלָהּ	בָּאֵלָהּ	בָּאֵלָהּ	הִתְבָּאֵלָהּ
2 <i>m.</i>	בָּאֵלְתָּ	נִבָּאֵלְתָּ	בָּאֵלְתָּ	בָּאֵלְתָּ	הִתְבָּאֵלְתָּ
2 <i>f.</i>	בָּאֵלְתְּ	נִבָּאֵלְתְּ	בָּאֵלְתְּ	בָּאֵלְתְּ	הִתְבָּאֵלְתְּ
1 <i>c.</i>	בָּאֵלְתִּי	נִבָּאֵלְתִּי	בָּאֵלְתִּי	בָּאֵלְתִּי	הִתְבָּאֵלְתִּי
Plur. 3 <i>c.</i>	בָּאֵלוּ	נִבָּאֵלוּ	בָּאֵלוּ	בָּאֵלוּ	הִתְבָּאֵלוּ
2 <i>m.</i>	בָּאֵלְתֶּם	נִבָּאֵלְתֶּם	בָּאֵלְתֶּם	בָּאֵלְתֶּם	הִתְבָּאֵלְתֶּם
2 <i>f.</i>	בָּאֵלְתֶּן	נִבָּאֵלְתֶּן	בָּאֵלְתֶּן	בָּאֵלְתֶּן	הִתְבָּאֵלְתֶּן
1 <i>c.</i>	בָּאֵלְנוּ	נִבָּאֵלְנוּ	בָּאֵלְנוּ	בָּאֵלְנוּ	הִתְבָּאֵלְנוּ
INFIN. <i>Absol.</i>	בָּאוֹל	הִבָּאֵל	בָּאֵל		
<i>Constr.</i>	בָּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
FUT. 3 <i>m.</i>	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
3 <i>f.</i>	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
2 <i>m.</i>	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
2 <i>f.</i>	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּתְבָּאֵלִי
1 <i>c.</i>	אִבָּאֵל	אִבָּאֵל	אִבָּאֵל	אִבָּאֵל	אִתְבָּאֵל
Plur. 3 <i>m.</i>	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִתְבָּאֵלוּ
3 <i>f.</i>	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
2 <i>m.</i>	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּתְבָּאֵלוּ
2 <i>f.</i>	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
1 <i>c.</i>	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִתְבָּאֵל
IMPER. 2 <i>m.</i>	בָּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
2 <i>f.</i>	בָּאֵלִי	הִבָּאֵלִי	בָּאֵלִי	wanting	הִתְבָּאֵלִי
Plur. 2 <i>m.</i>	בָּאֵלוּ	הִבָּאֵלוּ	בָּאֵלוּ		הִתְבָּאֵלוּ
2 <i>f.</i>	בָּאֵלְנָה	הִבָּאֵלְנָה	בָּאֵלְנָה		הִתְבָּאֵלְנָה
PART. Act.	בָּאֵל		מִבָּאֵל		מִתְבָּאֵל
<i>Pass</i>	בָּאוֹל	נִבָּאֵל		מִבָּאֵל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHFAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שִׁלֵּחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	הַשֹּׁלֵחַ	הַשֹּׁתַלֵּחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלְחִי	הִשְׁלְחִי	שִׁלְחִי	הִשְׁלְחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלְּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
<i>Pass.</i>	שְׁלֹוֵחַ	נִשְׁלָחַ			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 <i>m.</i>	נָכַשׁ	נִכְשָׁה	הִכְשִׁיחַ	הִכְשָׁה	נָכַח
3 <i>f.</i>	נִכְשְׁתָּה	נִכְשָׁה	הִכְשִׁיחַ	הִכְשָׁה	נִכְחָה
2 <i>m.</i>	נִכְשָׁתָה	נִכְשָׁתָה	הִכְשִׁיחַ	הִכְשָׁתָה	נִכְחָתָה
2 <i>f.</i>	נִכְשָׁתְּהוּ	נִכְשָׁתְּהוּ	הִכְשִׁיחַ	הִכְשָׁתְּהוּ	נִכְחָתְּהוּ
1 <i>c.</i>	נִכְשָׁתִי	נִכְשָׁתִי	הִכְשִׁיחִי	הִכְשָׁתִי	נִכְחָתִי
<i>Plur.</i> 3 <i>c.</i>	נִכְשְׁנוּ	נִכְשְׁנוּ	הִכְשִׁיחוּ	הִכְשְׁנוּ	נִכְחָנוּ
2 <i>m.</i>	נִכְשְׁתֶּם	נִכְשְׁתֶּם	הִכְשִׁיחֶם	הִכְשְׁתֶּם	נִכְחַתְּכֶם
2 <i>f.</i>	נִכְשְׁתֶּינָה	נִכְשְׁתֶּינָה	הִכְשִׁיחֶינָה	הִכְשְׁתֶּינָה	נִכְחַתְּכֶינָה
1 <i>c.</i>	נִכְשְׁנוּ	נִכְשְׁנוּ	הִכְשִׁיחוּ	הִכְשְׁנוּ	נִכְחָנוּ
INFIN. <i>Absol.</i>	נִכְשׁוֹת	הִכְשָׁה	הִכְשִׁיחַ	הִכְשָׁה	נִכְחֹת
<i>Constr.</i>	נִכְשָׁתָה	הִכְשָׁה	הִכְשִׁיחַ		נִכְחָה
FUT. 3 <i>m.</i>	יִכְשֹׁשׁ	יִכְשָׁה	יִכְשִׁיחַ	יִכְשָׁה	יִכְחֹשׁ
3 <i>f.</i>	תִּכְשֹׁשׁ	תִּכְשָׁה	תִּכְשִׁיחַ	תִּכְשָׁה	תִּכְחֹשׁ
2 <i>m.</i>	תִּכְשֹׁשׁ	תִּכְשָׁה	תִּכְשִׁיחַ	תִּכְשָׁה	תִּכְחֹשׁ
2 <i>f.</i>	תִּכְשֹׁשִׁי	תִּכְשֹׁשִׁי	תִּכְשִׁיחִי	תִּכְשֹׁשִׁי	תִּכְחֹשִׁי
1 <i>c.</i>	אִכְשֹׁשׁ	אִכְשֹׁשׁ	אִכְשִׁיחַ	אִכְשֹׁשׁ	אִכְחֹשׁ
<i>Plur.</i> 3 <i>m.</i>	יִכְשְׁנוּ	יִכְשְׁנוּ	יִכְשִׁיחוּ	יִכְשְׁנוּ	יִכְחֹנוּ
3 <i>f.</i>	תִּכְשְׁנָה	תִּכְשְׁנָה	תִּכְשִׁיחֶנָּה	תִּכְשְׁנָה	(תִּכְחֹנָה)
2 <i>m.</i>	תִּכְשְׁנוּ	תִּכְשְׁנוּ	תִּכְשִׁיחוּ	תִּכְשְׁנוּ	תִּכְחֹנוּ
2 <i>f.</i>	תִּכְשְׁנָה	תִּכְשְׁנָה	תִּכְשִׁיחֶינָה	תִּכְשְׁנָה	(תִּכְחֹנָה)
1 <i>c.</i>	נִכְשֹׁשׁ	נִכְשֹׁשׁ	נִכְשִׁיחַ	נִכְשֹׁשׁ	נִכְחֹשׁ
IMPER. 2 <i>m.</i>	כֹּשֵׁחַ	הִכְשָׁה	הִכְשִׁיחַ		כֹּחֵחַ
2 <i>f.</i>	כֹּשִׁיחַ	הִכְשִׁיחִי	הִכְשִׁיחִי	wanting	כֹּחִיחַ
<i>Plur.</i> 2 <i>m.</i>	כֹּשֵׁחַ	הִכְשָׁה	הִכְשִׁיחַ		כֹּחֵחַ
2 <i>f.</i>	כֹּשֵׁחַ	הִכְשִׁיחֶינָה	הִכְשִׁיחֶינָה		(כֹּחֵחַ)
PART. Act.	כֹּשֵׁחַ		מִכְשִׁיחַ		נִכְחֹחַ
<i>Pass.</i>	כֹּשֵׁחַ	כֹּשֵׁחַ		מִכְשָׁה	נִכְחֹחַ

XII. PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָה	סָבְה	נָסְבָה	סִיבְבָה
2 m.	(סָבַבְתָּ)	סָבַחְתָּ	נָסַחְתָּ	סִיבַחְתָּ
2 f.	(סָבַבְתְּ)	סָבַחְתְּ	נָסַחְתְּ	סִיבַחְתְּ
1 c.	סָבַבְתִּי	סָבַחְתִּי	נָסַחְתִּי	סִיבַחְתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבַבְתֶּם)	סָבוּחֶם	נָסַחוּם	סִיבַחוּם
2 f.	(סָבַבְתֶּן)	סָבוּחֶן	נָסַחוּן	סִיבַחוּן
1 c.	סָבַבְנוּ	סָבוּנוּ	נָסַבוּנוּ	סִיבַבוּנוּ
INFIN. Absol.	סָבוֹב	סָב	הִסָּב	סִיבֹב
Constr.	סָבֵב	סָב	הִסָּב	סִיבֵב
FUT. 3 m.	יָסֹב	יָסֵב	יָסֵב	יִסְיֹבֵב
3 f.	תָּסֹב	תָּסֵב	תָּסֵב	תִּסְיֹבֵב
2 m.	תָּסֹב	תָּסֵב	תָּסֵב	תִּסְיֹבֵב
2 f.	תָּסֹבִי	תָּסֵבִי	תָּסֵבִי	תִּסְיֹבֵבִי
1 c.	אָסֹב	אָסֵב	אָסֵב	אִסְיֹבֵב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ	יִסְיֹבְבוּ
3 f.	תָּסְבִינָה	תָּסְבִנָה	תָּסְבִנָה	תִּסְיֹבְבִנָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תִּסְיֹבְבוּ
2 f.	תָּסְבִינָה	תָּסְבִנָה	תָּסְבִנָה	תִּסְיֹבְבִנָה
1 c.	נָסֹב	נָסֵב	נָסֵב	נִסְיֹבֵב
IMPER. 2 m.	סֵב		הִסָּב	סִיבֵב
2 f.	סְבִי		הִסָּבִי	סִיבְבִי
Plur. 2 m.	סְבוּ		הִסָּבוּ	סִיבְבוּ
2 f.	סְבִינָה		הִסָּבִנָה	סִיבְבִנָה
PART. Act.	סֹבֵב			מְסִיבֵב
Pass.	סָבוֹב		נֹסֵב	

DOUBLED VERBS, § 57.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוְּבֵב	סָבַסֵּב
הִסָּבָה	הוֹסֵבָה	הִסְתַּוְּבְּבָה	סָבַסְּבָה
הִסְבֹּת		הִסְתַּוְּבִבְתָּ	סָבַסְּבִבְתָּ
הִסְבֹּת		הִסְתַּוְּבִבְתָּ	סָבַסְּבִבְתָּ
הִסְבֹּתִי		הִסְתַּוְּבִבְתִּי	סָבַסְּבִבְתִּי
הִסְבֹּו	הוֹסֵבֹו	הִסְתַּוְּבֹו	סָבַסְּבֹו
הִסְבֹּתָם		הִסְתַּוְּבֹתָם	סָבַסְּבֹתָם
הִסְבֹּתָן		הִסְתַּוְּבֹתָן	סָבַסְּבֹתָן
הִסְבֹּנוּ		הִסְתַּוְּבֹנוּ	סָבַסְּבֹנוּ
הִסָּב			סָבַסֵּב
הִסָּב		הִסְתַּוְּבֵב	סָבַסֵּב
יָסָב	יּוֹסֵב	יִסְתַּוְּבֵב	יִסְבַּסֵּב
תָּסָב	תּוֹסֵב	תִּסְתַּוְּבֵב	תִּסְבַּסֵּב
תָּסָב	תּוֹסֵב	תִּסְתַּוְּבֵב	תִּסְבַּסֵּב
תָּסָבִי	תּוֹסֵבִי	תִּסְתַּוְּבִבְי	תִּסְבַּסְּבִי
אָסָב	אּוֹסֵב	אִסְתַּוְּבֵב	אִסְבַּסֵּב
יָסְבֹו	יּוֹסְבֹו	יִסְתַּוְּבֹו	יִסְבַּסְּבֹו
תָּסְבִינָה		תִּסְתַּוְּבִבְנָה	תִּסְבַּסְּבִנָה
תָּסְבֹו	תּוֹסְבֹו	תִּסְתַּוְּבֹו	תִּסְבַּסְּבֹו
תָּסְבִינָה		תִּסְתַּוְּבִבְנָה	תִּסְבַּסְּבִנָה
נָסָב	נּוֹסֵב	נִסְתַּוְּבֵב	נִסְבַּסֵּב
הִסָּב		הִסְתַּוְּבֵב	סָבַסֵּב
הִסָּבִי		הִסְתַּוְּבִבְי	סָבַסְּבִי
הִסְבֹו	wanting	הִסְתַּוְּבֹו	סָבַסְּבֹו
הִסְבִינָה		הִסְתַּוְּבִבְנָה	סָבַסְּבִנָה
מִסָּב		מִסְתַּוְּבֵב	מִסְבַּסֵּב
	מּוֹסֵב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקַם	קוּמַם	קוּמַם
3 f.	קָמָה	נָקְמָה	קוּמְמָה	קוּמְמָה
2 m.	קָמַתָּ	נָקַמְתָּ	קוּמַמְתָּ	קוּמַמְתָּ
2 f.	קָמַתְּ	נָקַמְתְּ	קוּמַמְתְּ	קוּמַמְתְּ
1 c.	קָמַתִּי	נָקַמְתִּי	קוּמַמְתִּי	קוּמַמְתִּי
Plur. 3 c.	קָמוּ	נָקְמוּ	קוּמְמוּ	קוּמְמוּ
2 m.	קָמַתְּם	נָקַמְתְּם	קוּמַמְתְּם	קוּמַמְתְּם
2 f.	קָמַתְּן	נָקַמְתְּן	קוּמַמְתְּן	קוּמַמְתְּן
1 c.	קָמַנִי	נָקַמְנִי	קוּמַמְנִי	קוּמַמְנִי
INFIN. Absol.	קוּם	הִקְוֹם		
Constr.	קוּם	הִקְוֹם	קוּמַם	
FUT. 3 m.	יָקוּם	יִקְוֹם	יִקְוַם	יִקְוַם
3 f.	תִּקְוֹם	תִּקְוֹם	תִּקְוַם	תִּקְוַם
2 m.	תִּקְוֹם	תִּקְוֹם	תִּקְוַם	תִּקְוַם
2 f.	תִּקְוְמִי	תִּקְוְמִי	תִּקְוְמִי	תִּקְוְמִי
1 c.	אֶקְוֹם	אֶקְוִם	אֶקְוַם	אֶקְוַם
Plur. 3 m.	יִקְוְבוּ	יִקְוְבוּ	יִקְוְבוּ	יִקְוְבוּ
3 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה
2 m.	תִּקְוְבוּ	תִּקְוְבוּ	תִּקְוְבוּ	תִּקְוְבוּ
2 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה
1 c.	נִקְוֹם	נִקְוֹם	נִקְוַם	נִקְוַם
IMPER. 2 m.	קוּם	הִקְוֹם	קוּמַם	
2 f.	קוּמִי	הִקְוְמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוְבוּ	קוּמְבוּ	
2 f.	קוּמְנָה	הִקְוְמְנָה	קוּמְמְנָה	
PART. Act.	קָם		מְקוּמַם	
Pass.	קָם	נָקַם		מְקוּמַם

[illegible]

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּתָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
<i>Constr.</i>	יָשׁוּבָה	הוֹשַׁב	הוֹשִׁיב	הוֹשַׁב	יָשׁוּבָה
FUT. 3 m.	יָשֹׁב	יִשְׁבַּב	יִהְיֶיב	יִהְיֶשַׁב	יָשֹׁב
3 f.	יִשְׁבָּה	יִשְׁבְּתָה	יִהְיֶיבָה	יִהְיֶשַׁבָה	יִשְׁבָּה
2 m.	יָשֹׁבְתָּ	יִשְׁבַּבְתָּ	יִהְיֶיבְתָּ	יִהְיֶשַׁבְתָּ	יָשֹׁבְתָּ
2 f.	יָשֹׁבְתְּ	יִשְׁבַּבְתְּ	יִהְיֶיבְתְּ	יִהְיֶשַׁבְתְּ	יָשֹׁבְתְּ
1 c.	אֵשֵׁב	אִשְׁבַּב	אֶהְיֶיב	אֶהְיֶשַׁב	אֵשֵׁב
Plur. 3 m.	יִשְׁבּוּ	יִשְׁבְּבוּ	יִהְיֶיבוּ	יִהְיֶשַׁבוּ	יִשְׁבּוּ
3 f.	יִשְׁבְּנָה	יִשְׁבְּתְּנָה	יִהְיֶיבְנָה	יִהְיֶשַׁבְנָה	יִשְׁבְּנָה
2 m.	יִשְׁבּוּ	יִשְׁבְּבוּ	יִהְיֶיבוּ	יִהְיֶשַׁבוּ	יִשְׁבּוּ
2 f.	יִשְׁבְּנָה	יִשְׁבְּתְּנָה	יִהְיֶיבְנָה	יִהְיֶשַׁבְנָה	יִשְׁבְּנָה
1 c.	נִשְׁבַּב	נִשְׁבַּב	נִהְיֶיב	נִהְיֶשַׁב	נִשְׁבַּב
IMPER. 2 m.	שֵׁב	הוֹשַׁב	הוֹשִׁיב		שֵׁב
2 f.	שְׁבִי	הוֹשַׁבִי	הוֹשִׁיבִי	wanting	שְׁבִי
Plur. 2 m.	שְׁבוּ	הוֹשַׁבוּ	הוֹשִׁיבוּ		שְׁבוּ
2 f.	שְׁבִנָה	הוֹשַׁבְנָה	הוֹשִׁיבְנָה		שְׁבִנָה
PART. <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
<i>Pass.</i>	יָשׁוּב	נֹשֵׁב		מוֹשַׁב	יָשׁוּב

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
INFIN. Absol.	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד
Constr.	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד
FUT. 3 m.	יָלַם	יָלַם	יָלַם	יָלַם	יָלַם
3 f.	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתִּי	יָלַםְתָּ	יָלַםְתָּ
2 m.	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ
2 f.	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ
1 c.	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי
Plur. 3 m.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
3 f.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
2 m.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
2 f.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
1 c.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
IMPER. 2 m.	יָלַם	יָלַםְתָּ	יָלַם	יָלַםְתָּ	יָלַםְתָּ
2 f.	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתִּי	יָלַםְתָּ	יָלַםְתָּ
Plur. 2 m.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
2 f.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
PART. Act.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
Pass.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלָּה
3 f.	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 f.	בִּלִּית	נִבְלִית	בִּלִּית
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בִּלְתֶּם	נִבְלְתֶם	בִּלְתֶּם
2 f.	בִּלְתֶּן	נִבְלְתֶן	בִּלְתֶּן
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
INFIN. <i>Absol.</i>	בָּלָה	נִבְלָה	בִּלָּה
<i>Constr.</i>	בָּלוֹת	הִבְלוֹת	בִּלוֹת
FUT. 3 m.	יִבְלָה	יִבְלָה	יִבְלָה
3 f.	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 m.	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אִבְלָה	אִבְלָה	אִבְלָה
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלֶינָה	תִּבְלֶינָה	תִּבְלֶינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלֶינָה	תִּבְלֶינָה	תִּבְלֶינָה
1 c.	נִבְלָה	נִבְלָה	נִבְלָה
IMPER. 2 m.	בָּלָה	הִבְלָה	בִּלָּה
2 f.	בָּלִי	הִבְלִי	בִּלִּי
Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
2 f.	בָּלֶינָה	הִבְלֶינָה	בִּלֶּינָה
PART. <i>Act.</i>	בָּלָה		מִבְלָה
<i>Pass.</i>	בָּלוּי	מִבְלָה	

THE VERBS, § 61.

[illegible]

XVII. DECLENSION OF NOUNS, §§ 44-47.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנַי
	זִכְרוֹן memorial		זִכְרוֹן		זִכְרוֹנִים		זִכְרוֹנַי
	מַלְיָץ interpreter		מַלְיָץ		מַלְיָצִים		מַלְיָצַי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלּוֹת
	קָטוּב Kal. pass. part.		קָטוּבָה		קָטוּבִים		קָטוּבוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֲצִים	Const.	עֲצֵי
------------	-----------	--------	-----	----------	--------	--------	-------

b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כָּבֹד	PL. Abs.	כְּבֹדִים	Const.	כְּבֹדַי
Masc.	יָבֵשׁ dry	Fem.	יְבֻשָּׁה	Masc.	יְבֻשִּׁים	Fem.	יְבֻשּׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שֹׁפְטִים	Const.	שֹׁפְטַי
Masc.	קָטֵל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתְּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטֵל Piel part.		מִקְטֵלָה or מִקְטַלְתְּ		מִקְטֵלִים		מִקְטֵלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגַי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשַׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרַי
	עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנַי
	לֵבָב heart		לֵבָב		לִבָּבִים		לִבָּבַי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל Niph. part.		נִקְטָלָה or נִקְטַלְתְּ		נִקְטָלִים		נִקְטָלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

SING. Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL. Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה reed		קָנָה		קָנִים		קָנֵי
Masc.	יָפָה fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL. Abs.	מַלְכִּים	Const.	מַלְכֵי
	סֶתֶר covert		סֶתֶר		סֶתְרִים		סֶתְרֵי
	עֶצֶם strength		עֶצֶם		עֶצָמִים		עֶצְמֵי
	בֶּעַל lord		בֶּעַל		בְּעָלִים		בְּעָלֵי
	מָוֶת death		מָוֶת		מוֹתָיִם		מוֹתֵי
	עֵין eye		עֵין	DUAL.	עֵינִים		עֵינֵי
	רֶגֶל foot		רֶגֶל		רַגְלָיִם		רַגְלֵי
	אָזֶן ear		אָזֶן		אָזְנוֹת		אָזְנֵי

II. Nouns which double their final consonant.

SING. Abs.	גָּמֶל camel	Const.	גָּמֶל	PL. Abs.	גָּמָלִים	Const.	גָּמָלֵי
	בָּר garden		בָּר		בָּרִים		בָּרֵי
	חֹק statute		חֹק		חֻקִּים		חֻקֵי
	שֵׁן tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנֵי
Masc.	קָטָן small	Fem.	קָטֹנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עָמֵק deep		עָמֵקָה		עָמֻקִּים		עָמֻקוֹת
Abs.	עִבְרִי Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרָיִם or עִבְרִים	Const.	עִבְרֵי
Masc.	טָרִי fresh	Fem.	טָרִיָּה	Masc.	טָרִיִּם	Fem.	טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מִלְבוּשׁ garment	Const.	מִלְבוּשׁ	PL. Abs.	מִלְבוּשִׁים	Const.	מִלְבוּשֵׁי
Masc.	טוֹב good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטָלִית Hiph. part.		מִקְטָלִית or מִקְטִילָה		מִקְטָלִים		מִקְטָלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגַת	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה	counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה	lip		שִׁפַּת	DUAL.	שִׁפְתַּיִם		שִׁפְתַּיִם

ii. From Segholates.

SING. Abs.	מֶלֶכָה	queen	Const.	מֶלֶכֶת	PL. Abs.	מֶלְכוֹת	Const.	מֶלְכוֹת
	סִתְּרָה	covert		סִתְּרַת		סִתְּרוֹת		סִתְּרוֹת
	עֲצָמָה	strength		עֲצָמַת		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING. Abs.	גַּנָּה	garden	Const.	גַּנַּת	PL. Abs.	גַּנוֹת	Const.	גַּנוֹת
	יְשׁוּעָה	salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנָקָה	sucker		יוֹנָקַת		יוֹנָקוֹת		יוֹנָקוֹת
	גִּלְגָּלֶת	skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִיָּה	Hebrew-woman		עִבְרִיַּת		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב לֵבָב	מֶלֶךְ מֶלֶךְ	מַלְכָּה מַלְכָּה	יָד יָד
<i>Sing. 1 c. my</i>	“ לִבִּי	“ מַלְכִּי	“ מַלְכָּתִי	“ יָדִי
<i>2 m. thy</i>	“ לִבְךָ	“ מַלְכֶּךָ	“ מַלְכָּתְךָ	“ יָדְךָ
<i>2 f. thy</i>	“ לִבְךָ	“ מַלְכֶּךָ	“ מַלְכָּתְךָ	“ יָדְךָ
<i>3 m. his</i>	“ לִבּוֹ	“ מַלְכוֹ	“ מַלְכָּתוֹ	“ יָדוֹ
<i>3 f. her</i>	“ לִבָּהּ	“ מַלְכָּהּ	“ מַלְכָּתָהּ	“ יָדָהּ
<i>Plur. 1 c. our</i>	“ לִבֵּינוּ	“ מַלְכֵּנוּ	“ מַלְכָּתֵנוּ	“ יָדֵנוּ
<i>2 m. your</i>	“ לִבְכֶּם	“ מַלְכֶּכֶם	“ מַלְכָּתְכֶם	“ יָדְכֶם
<i>2 f. your</i>	“ לִבְכֶּן	“ מַלְכֶּכֶן	“ מַלְכָּתְכֶן	“ יָדְכֶן
<i>3 m. their</i>	“ לִבָּם	“ מַלְכָּם	“ מַלְכָּתָם	“ יָדָם
<i>3 f. their</i>	“ לִבָּן	“ מַלְכָּן	“ מַלְכָּתָן	“ יָדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לִבָּיִם לִבָּיִם	מַלְכִּים מַלְכִּי	מַלְכוֹת מַלְכוֹת	יָדַיִם יָדַי
<i>Sing. 1 c. my</i>	“ לִבֵּי	“ מַלְכֵי	“ מַלְכוֹתֵי	“ יָדָי
<i>2 m. thy</i>	“ לִבֵּיךָ	“ מַלְכֵיךָ	“ מַלְכוֹתֵיךָ	“ יָדֵיךָ
<i>2 f. thy</i>	“ לִבֵּיךָ	“ מַלְכֵיךָ	“ מַלְכוֹתֵיךָ	“ יָדֵיךָ
<i>3 m. his</i>	“ לִבָּיו	“ מַלְכוֹיו	“ מַלְכוֹתָיו	“ יָדָיו
<i>3 f. her</i>	“ לִבֵּיהּ	“ מַלְכֵיהּ	“ מַלְכוֹתֶיהּ	“ יָדֶיהּ
<i>Plur. 1 c. our</i>	“ לִבֵּינוּ	“ מַלְכֵינוּ	“ מַלְכוֹתֵינוּ	“ יָדֵינוּ
<i>2 m. your</i>	“ לִבֵּיכֶם	“ מַלְכֵיכֶם	“ מַלְכוֹתֵיכֶם	“ יָדֵיכֶם
<i>2 f. your</i>	“ לִבֵּיכֶן	“ מַלְכֵיכֶן	“ מַלְכוֹתֵיכֶן	“ יָדֵיכֶן
<i>3 m. their</i>	“ לִבֵּיהֶם	“ מַלְכֵיהֶם	“ מַלְכוֹתֵיהֶם	“ יָדֵיהֶם
<i>3 f. their</i>	“ לִבֵּיהֶן	“ מַלְכֵיהֶן	“ מַלְכוֹתֵיהֶן	“ יָדֵיהֶן

XIX. NUMERALS, § 65.

CARDINALS.

	MASCULINE.		FEMININE		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
One	אֶחָד	אֶחָד	אַחַת	אַחַת	
Two	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם	
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	
Four	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּע	אַרְבָּע	
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ	
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	
Nine	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַת	
Ten	עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרָה	
Eleven	{ עֲשָׂרָה	אֶחָד	עֲשָׂרָה	אַחַת	
	{ עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרָה	
Twelve	{ עֲשָׂרָה	שְׁנַיִם	עֲשָׂרָה	שְׁנַיִם	
	{ עֲשָׂרָה	שְׁנַיִם	עֲשָׂרָה	שְׁנַיִם	
Thirteen	עֲשָׂרָה	שְׁלֹשָׁה	עֲשָׂרָה	שְׁלֹשָׁה	
Fourteen	עֲשָׂרָה	אַרְבָּעָה	עֲשָׂרָה	אַרְבָּע	
Fifteen	עֲשָׂרָה	חֲמִשָּׁה	עֲשָׂרָה	חֲמִשׁ	
Sixteen	עֲשָׂרָה	שֵׁשׁ	עֲשָׂרָה	שֵׁשׁ	
Seventeen	עֲשָׂרָה	שִׁבְעָה	עֲשָׂרָה	שִׁבְעַת	
Eighteen	עֲשָׂרָה	שְׁמֹנֶה	עֲשָׂרָה	שְׁמֹנֶה	
Nineteen	עֲשָׂרָה	תְּשֻׁעָה	עֲשָׂרָה	תְּשֻׁעַת	
Twenty	עֲשָׂרִים	Sixty	שִׁשִּׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנֶים	One thousand	אֶלֶף
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִים	Ten thousand	רֶבָּעָה

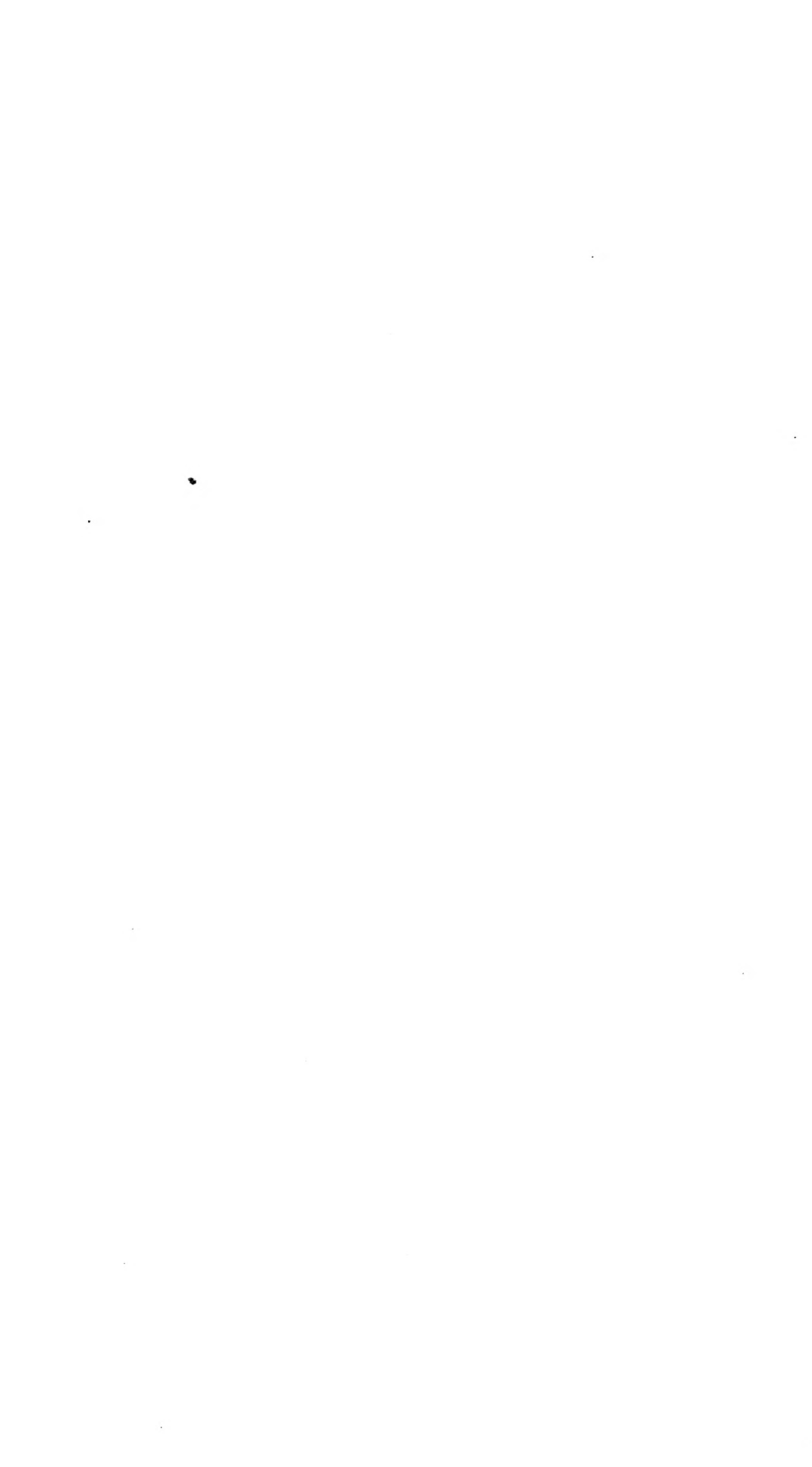
ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תְּשֻׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשִׂירִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	∴	,	}	,(,,s)	,	,(,)') ^q	}	'(,)') ^q
	^	^						
			^	^,(,)	^	^,(,)') ^q		
SECONDARY SECTIONS.			∴	^	'(,)	'(,)') ^q	}	'(,)') ^q
			^					
					^	^,(s)^(,)	}	
UNUSUAL SECTIONS.					^		^	}
					1		^p	

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'blir is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.



LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִתָּהּ וּבְשִׁדָּהּ : מִיָּם עַד יוֹם : מֵאֶרֶם עַד בְּהֶמָּה : אָדָם וּבְהֶמָּה :
חֶשֶׁךְ וְלֹא אֹרֶךְ : לֶחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרֶב עַד בֹּקֶר : לֶחֶם וּבֶשֶׂר בַּבֹּקֶר וְלֶחֶם וּבֶשֶׂר בַּעֲרֵב : מִבֶּקֶר
לְעָרֶב : שֶׁמֶשׁ לְאֹרֶךְ יוֹם וְיָרֵחַ וְכּוֹכָבִים לְאֹרֶךְ לַיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה יֵהְיֶה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יֵהְיֶה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *he earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָהּ *between me and thee*.

אני יהנה : אני אני הוא ואין אלהים עמדי : חי אנכי לעולם :
 האלהים אני : אין כמות אלהים בשמים ובארץ : האלהים
 בשמים ואפה עלהארץ : הלא אפה הוא אלהים בשמים : העוד
 לכם אח : ועפה לי הם : לי חפסה ולי הערב : התחת אלהים
 אנכי : ביני ובין ושראל אות הוא לעולם :

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום הנה *this day*, היום ההוא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article זה היום *this is the day*, § 71. 1.

הוא וכל אשר לו : כל אשר בבית : המקום ההוא : עד היום הנה :
 לארץ הזאת ולבית הנה : זאת הארץ אשר לכם : זאת אות ביני
 ובין כל אשר אשר עליהארץ : אין פלני בכלהארץ : מי יהיה : מי
 לי בשמים : מי אפה : מי אלה : מי כמות : מה המה אלה : למי
 אפה ואי מה אפה : המקום אשר אפה בו קדש הוא : מה הארץ
 אשר הוא בה : אשר בשמים ממעל ואשר בארץ מתחת ואשר בפנים
 מתחת לארץ : לה אני וכל אשר לי :

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements, thus קטלתי *ye* (m.) *killed* is composed of קטל the ground form of the Kal pret. and ה shortened from the 2 m. pl. pron. אתם.

Analyze and translate:—

קטלתי, קטלה, קטלו, קטלת, קטל, קטול, קטלני, קטלת
 קטל, קטלתן, קטלתי.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence *אֵת אֲשֶׁר* means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוֹסֵף הָיָה וְהוּא מִשַּׁל בְּכָל־הָאָרֶץ: בַּיּוֹם הַהוּא תִּשְׁבֹּת: מִלְּקָרֵב עַד־לְקָרֵב
תִּשְׁבֹּתוּ: יוֹם וְלַיְלָה לֹא וְשָׁבֹתוּ: וְעַתָּה יִהְיֶה שְׁמוֹר אֵת אֲשֶׁר הִפְרַתָּ:
תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת: יִהְיֶה שְׁכֵן בְּעִיּוֹן: יִהְיֶה שְׁכֵן בְּעִיּוֹן:
שְׁכֵן בָּאָרֶץ: שְׁכֵנוֹ בְּסֻלֵּעַ: הַשָּׂעִר הַזֶּה סָנִיר: וּבַעֲתָ הַהוּא פִּלְשְׁתִּים
מְשֻׁלִּים בְּיִשְׂרָאֵל: לֹא־אֶמְשַׁל אֲנִי בָכֶם יִהְיֶה וְיִמְשַׁל בָּכֶם: תִּלְבְּשִׁי שָׂנִי:
כֵּן תִּלְבְּשִׁנָּה הַבְּתוּלָה:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטָל, הִקְטִיל, הִקְטִילָה, הִקְטִילוּ, הִקְטִילִי, תִּקְטִיל (2), אִקְטִיל,
יִקְטִיל, תִּקְטִלִי, יִקְטִילוּ, תִּקְטִילִי, נִקְטִיל, תִּקְטִילָה (2).

קָטַל, מִקְטִיל, קָטַלָה, תִּקְטִילִי, אִקְטִיל, נִקְטִיל, יִקְטִילוּ, תִּקְטִילָה (2),
תִּקְטִיל (2), יִקְטִיל, מִקְטִיל, קָטַל, קָטַלִי, תִּקְטִילוּ.

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as לֹא לָהּ לְהַקְטִיר *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus *הוא אשר* *he is the one who* or *that is the thing which*.

הַבְּדִלִי מִן הָעֵדָה הַזֹּאת: הַשָּׂעִר לֹא־יוֹסֵף עַד־הָעָרֶב: הַסָּנִיר בַּבֵּית:
וַיְרִיחוּ מִסְגָּרָתָה: הוּא אֲשֶׁר־הִפָּר יִהְיֶה בָכֶם אֶקְדֹּשׁ וְעַל־סָנִי כָל־הָעָם
אֶעֱבֹד: נִדְעֵי הַגּוֹיִם כִּי אֲנִי יִהְיֶה מִקְדָּשׁ אֶת־יִשְׂרָאֵל: לֹא־לָהּ לְהַקְטִיר
לִיהְיֶה כִּי לַפְּהִיִּים הַמִּקְדָּשִׁים לְהַקְטִיר: הַשָּׂמֶר לָהּ פֶּה־דַבָּר עִם־נֶעֱבֹד

טוב עֲדָרָע: הִשְׁמָרוּ לָכֶם פְּנֵי־תִשְׁכְּחוּ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה
עִמָּכֶם: אֲמַרְתִּי כִּבְדֹּר אֶכְבֵּד אֹתָהּ וְהִנֵּה מִנַּע אֹתָהּ יְהוָה מִכְבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC. § 38.

Analyze and translate:—

תִּתְקַטְּלוּ, נִקְטַל, אֶקְטַל, תִּקְטְלוּ, תִּקְטָלוּ (2), יִתְקַטֵּל, תִּתְקַטְּלֶנָּה (2),
יִקְטָלוּ, תִּקְטָלֶנָּה, תִּקְטָלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ.

אֲנִי מִמָּטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַבְּהֵמִים אֲלֹפִישׁ לָשֶׁע: וְגַם
הַבְּחָנִים יִתְקַדְּשׁוּ: עֲשֵׂה הַתְּקַדְּשׁוּ וְהִדְשׁוּ אֶת־הַבְּרִית הַזֶּה: וְעַתָּה
הַיְטִילוּ: לֹא־תִכְרִית חֹסֶד מִגַּם הַבְּרִית הַזֶּה עַד עוֹלָם: כֹּה אָמַר
יְהוָה אֱלֹהֵי מִשְׁכַּב מִן־הַמָּקוֹם הַזֶּה עֹשֶׂה שְׁטוֹן וְשִׁמְתָה: וְיִמְלִיכוּ אֹתוֹ עַל־
כָּל־יִשְׂרָאֵל: לֹא תִקְרֹבוּ אֵלָה לַיהוָה: הַמִּשְׁתַּחֲוִית אֵשָׁה אֵת כָּל־
הַשָּׂרִית: מִשְׁחָתִים אֲנִי אֶת־הַמָּקוֹם הַזֶּה פִּירְגָלָה הַזֶּעֱקָה לִפְנֵי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטָלוּ (5), קָטַלְתָּ (2), נִקְטָלְתָּ, הִקְטָלוּ (2),
הִקְטָלְתָּ (4), יִקְטָלוּ, הִתְקָטְלוּ, הִתְקָטְלוּ, הִתְקָטְלוּ (2), קָטַל (2),
הִקְטָלוּ, אֶקְטַל, הִקְטָלְתָּ (2), הִקְטָלְתָּ (8), יִתְקָטְלוּ, הִתְקָטְלוּ (4),
יִקְטָלוּ, הִקְטָלוּ, הִקְטָלוּ (12), קָטַלוּ (3), הִקְטָלוּ (10),
מִקְטָל (3), הִקְטָלוּ (2), הִתְקָטְלוּ, נִקְטָלוּ, הִתְקָטְלוּ (2),
הִתְקָטְלוּ, מִקְטָלוּ, הִקְטָלוּ (2), נִקְטָלוּ, קָטַלוּ (5), אֶקְטַל (5),
אֶתְקָטַל, תִּקְטָלוּ, נִקְטָלוּ (2), תִּקְטָלוּ (5), מִתְקָטַל, תִּקְטָלוּ,
הִתְקָטְלוּ, הִקְטָלוּ (2), נִקְטָלוּ, קָטַלְתָּ (3), יִקְטָלוּ (5), נִקְטָלוּ (7),
הִתְקָטְלוּ (2), הִתְקָטְלוּ (2), הִקְטָלוּ (2), נִקְטָלוּ (2), נִקְטָלוּ (2),
קָטַלְתָּ (2), קָטַלְתָּ (6), יִקְטָלוּ (5), הִקְטָלוּ, הִקְטָלוּ (2).

יחטלו, קטל (11), קטלח (3), נקטלו, הקטלתי (2), קטלתם (3),
החטלתי, החטלתם, תקטיל (2), החקטלתן, החקטלי.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסֹגֵר *thou shalt not deliver*, אל תסֹגֵר *deliver not*.

נִגְזַה הָיָד וְתִדְבֹק הָיָד אֶל־הָחָרֶב׃ וַיְהִיָּה צֶהֱן בָּרָד וַיִּמָּטֵר יְהוָה
בָּרָד עַל־הָאָרֶץ׃ וַיִּמְרָדְכִי יָדַע אֶת־הַכֹּל וַיִּקְרַע מְרָדְכִי אֶת־הַבְּגָדִים
אֲשֶׁר לוֹ וַיִּלְבַּשׁ שָׁק וְאַפֶּר וַיִּזְעַק וַעֲקָה וַתִּשָּׁלַח הַמַּלְאָה בְּגָדִים
לְהַלְבִּישׁ אֶת־מְרָדְכִי וְלֹא קָבַל׃ וַבְּרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיְנַשֵּׁף
אֹהֶם וַיַּשְׁבֵּת בְּאָרֶץ׃ אֶת־אֶחָדָן פִּקְרִיב אֶל־הַמִּשְׁכָּן וַיַּרְחֶצֶת אֹתוֹ בְּמֵים
וַלְקָחֶת אֶת־הַבְּגָדִים וַהֲלַבֵּשֶׁת אֶת־אֶחָדָן אֶת־הַבְּגָדִים וַלְקָחֶת אֶת־הַשֶּׁמֶן
וַעֲצָקָה עַל הָרֹאשׁ וַיִּשְׁחָת אֹתוֹ׃ אֶל־תִּשָּׁפֶן עֲמָה רַע׃ קָרִב עַד־הֵנָּה
וַאֲדַבֶּקָה׃ שְׁמַרְהִיָּאתָ לְעוֹלָם׃

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַלְהוּ *he killed him* is composed of קָטַל § masc. sing. pret. and הוּ for הוּ, suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to קָטַל אִתָּהּ; *she killed her* is for קָטַלְתָּהּ which is composed of קָטַל 3 fem. sing. pret., whose termination becomes ת before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתָּהּ.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתָּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus קָטַלְתָּהּ means either *he caused him to kill* or *he caused to kill him*; קָטַלְתָּהּ *thou hast caused them to put on tunics*, but קָטַלְתָּהּ *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטלתויה , הקטילנה , הקטלתיו (2) , הקטילתיו ,
הקטל'וחו , הקטל'ייה , הקטילתח , הקטלתית (2) , הקטלתיו ,
קטלני , קטלתיו , קטלנים , קטלתנם , קטלתם , קטלתיו
קטלים , קטלתיים (2) .

מַלְאָכִים , מַשְׁפָּחָה , כְּבוֹדוֹ , פְּרָדֵיז , כְּפָדוֹת , סְגוּרֵי
 שְׂמֶלֶת , יִצְחָק , קִישָׁתוֹ , קִישָׁתוֹ , קִישָׁתוֹ , הַקִּישָׁתִּים , הַסִּירִי .
 הַכְּבָדִית , הַכְּבָדִית (2) , הַשְּׂמֶלֶת .

אין לה אב ואם ולקחה מירדני¹ לו לבת: ויספר להם חזן את כל־אשר גדלו המלך: חנה אגרי עמו ושמתיו כל אשר דברתי לה: שפחתי קצב וחייה ושכלם: הדברים ולבש ורחץ במים ולבשם ולקח מן הדם ונתן עליהמזבח וקדשו: הלבישני הדברים: הלבישתיו הדברת: המלחמה הדיוקתה: אתה הדברתם לה³ כֹּאֲשֶׁר דִּבַּרְתָּ אֵלַי⁴ יְהוָה:

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 30. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES,
§ 42

a. Kal Future.

REMARK 15. Those forms in the Kal future \bar{o} which end with the last radical follow the analogy of $\bar{y}p$.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח, and שְׁלַחְנִי from שְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

וְאֶכְבְּדוּהוּ: וְנִשְׁכַּם בַּבֶּקֶר וְנִשְׁלַחְתָּ: אָמַר אֶל־תַּשְׁחִיתוּהוּ כִּי בָרָכָה בּוֹ:
וְחַיִּים יִהְיֶה לָא נִשְׁחִיתָהּ וְלֹא יִשָּׁח אֶת־חֲבֵרֶיהָ אֲשֶׁר יִשְׁבַּע לָכֶם:
מִי־אֵלֶּשׁ כִּי תִזְכְּלוּ וְכַבֹּד וְהָדָר תַּעֲשֶׂהוּ: וְתַמְשִׁילֶהָ בְּכִלְהָאָרֶץ:
לָקַח אֹתוֹ וְנִמְלִיכֶהוּ עַל־יִשְׂרָאֵל: וְאֶרְחֶצֶה בְּמִים וְאֶלְבִּישָׁה:
וְלִבְשָׁהוּ בְּגָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, קָטַלְהָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְחוּ, קָטַלְהָ,
קָטַלְנִי (2), קָטַלְוּ, קָטַלְהָ, קָטַלְוּ, קָטַלְהָ, קָטַלְנִי, קָטַלְי.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְם, קָטַלְוּ,
קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְנִי (2), קָטַלְכֶם, קָטַלְי.
קָטַלְי, קָטַלְי, קָטַלְוּ, קָטַלְי.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְהָ, אָמַרְנִי, שָׁלַחְי, שָׁלַחְי, שָׁלַחְי (2),
שָׁלַחְי (2), שָׁלַחְנִי, שָׁלַחְהָ, שָׁלַחְהָ, שָׁלַחְהָ, שָׁלַחְי, שָׁמַרְי (2),
שָׁמַרְם, שָׁמַרְם, שָׁמַרְהָ, שָׁמַרְהָ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc., § 89. 2 (2).*

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹנָה: וַיִּשְׁמַע יְהוָה¹ בְּדַבְרָכֶם לִי: עַתָּה
בְּבִדְדִי נָא לָגֵד יִשְׂרָאֵל: אַתָּה דִּבַּרְתָּ אֵלֶי-הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
מִשְׁחָהוּ אֹתָם: מִשְׁחָהוּ כִּירְצָה הוּא: קִבְּלֵנִי מִן-הַגּוֹיִם: בְּקִבְצִי אֶת-
יִשְׂרָאֵל מִן-הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָם וְנִדְעִי הַגּוֹיִם כִּי-אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
בָּלָם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אַהֲרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה a great stone, הָאֶבֶן הַגְּדוֹלָה the great stone, § 70. 2.*

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת הֵאֵלֶּה these great signs, § 71. 2.*

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה or הָאֶבֶן הַגְּדוֹלָה the stone is great, § 70. 3.*

24. Comparison is expressed by the preposition *מִן* § 72. 1, *הַקְטַנָּה מִמֶּנָּה thy sister young from thee, i. e. younger than thou; אֲגִדֵּל מִמֶּנָּה I will be greater than thou*

כְּמִיָּם הַדְּשִׁיט¹ וְאֶרֶץ הַדְּשָׁה: גֵּוִים רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהָיָה
בָּאָר בַּשָּׂדֶה וְהָאֶבֶן גְּדוֹלָה עֲלֵי-תֵבָאָר: שְׁלָמָה הַדְּשָׁה: הַתְּאֲנִים חַטְבוֹת

טבות מאד והקעלת קעות מאד: אֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶדְוֹם
 לִפְנֵי מֶלֶךְ-מִלְכָּה לְיִשְׂרָאֵל: אֵת כָּל-הַמְּלָכִים הָאֵלֶּה לְכַד: ² עַל-מָה דָּפַר
 יְהוָה ³ עָלֵינוּ אֵת כָּל-הַדָּרָגָה הַגְּדוֹלָה הַזֹּאת: בְּיַהֲזֹה הַשְׁלִיךְ עָלֵינוּ
 אֲבָנִים גְּדֹלוֹת מִן-הַשָּׁמַיִם: הָאָרֶץ חֲסִידָהּ אֲשֶׁר יְהוָה נָתַן לָהּ: עִיר
 גְּדוֹלָה נִבְעִין וְהִיא גְדוֹלָה מִן-הָעִיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מְקוֹם a place, but הַמְּקוֹם הָאָרוֹן *the place of the ark*; יְהוָה אָרוֹן *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God*, הַאִישׁ הָאֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָה הַגָּדוֹל *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כָּפְּרִי הַקְּרִיבוֹת: אָרוֹן אֱלֹהֵי יִשְׂרָאֵל: אָרוֹן בְּרִית יְהוָה: כָּל כְּלֵי בֵּית
 הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים: בְּיָדָבִי הַשָּׁמַיִם: הֵן לַיהוָה הַשָּׁמַיִם וְהַשָּׁמַיִם וְהַשָּׁמַיִם
 הַשָּׁמַיִם הָאָרֶץ וְכָל-אֲשֶׁר-בָּהּ: הַקָּל קָל בְּעֵקֶב וְהַגָּדוֹל גָּדוֹל עָשׂוֹ: תִּכְבְּדֵנִי
 חַיַּת הַשָּׂדֶה: אֶתָּה הַמְּלִכְתִּי עַל-עַם רַב בְּעֶפְרַיִם הָאָרֶץ: וַיִּגְדֵּל הַמֶּלֶךְ
 מִכָּל מַלְכֵי הָאָרֶץ: וַשָּׁב דָּוִד בַּשָּׂדֶה פְּלִשְׁתִּים: וַיִּשְׁכְּתוּ אֶת-יְהוָה וַיִּמְצָר

אתם בְּיַד מֶלֶךְ אֲדוֹם: הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהוֹת דְּמִשְׁק' מִכָּל ¹ מִיָּמֵי
יִשְׂרָאֵל הֲלֹא-אַרְחֵץ בָּהֶם וְטַהֲרֵתִי:

^{*} 23. 1. אֲמֵנָה קִרִּי

¹ The construct of מִיָּמֵי, a reduplication of the more usual form מִי

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֵרִי not אַחֲרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ ¹ תִּשְׁמְעִי וְבוֹ ² תִּדְבְּקִין: אֵתָּה אֶת־בְּרִיתִי
תִּשְׁמֹר אֵתָּה וְזִרְעָה אַחֲרֶיהָ: אֲבָר תִּצְדֹּק אֶת־קְלִי־הַמִּקְמוֹת אֲשֶׁר
עָבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתָּם וְרָשִׁים אַתָּם אֶת־אֱלֹהֵיהֶם וְנִתְּצָתֶם אֶת־
³ מִזְבְּחֵיהֶם וְשִׁבְרֵיהֶם אֶת־מִצְבֹּתֵיהֶם וְאֲשֶׁר־יֵהָיוּ תִשְׁרֹפִין בָּאֵשׁ וְאֶפְרָתָם אֶת־
שָׂמִים מִן־הַמָּקוֹם הַזֶּה: וְהָיָה אֲנִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ פְּלִי־הָאָרֶץ וַיִּדְעָתֶם
כִּכְלִי־בִבְכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא נָפַל דָּבָר אֶחָד מִכָּל הַדְּבָרִים הַנִּיָּדָבִים
אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם ⁵ עֲלֵיכֶם:

¹ קִי may take a direct object, or as in this instance be followed by בְּ

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 3.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ׁ or יָהֶם ..

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמָדָם, תִּעְמָד (2), תַּעְמֹד, נַעְמֹד, אַעְמֹד, עָמַד (2), תִּתְחַזֵּק,
יִחַזַּק, תִּתְחַזְּקָה, תִּתְחַזְּקוּ, אֲכַל.

הַעֲמִידוּ, הַעֲמִידוּנִי, נַעֲמִידוּנִי, תַּעֲמִידוּם, הַעֲמִידָה, תַּעֲמִידָה,
נַעֲמֵד

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *נִי*, e. g. *יִהְיֶה כָּל־הַמַּיִם* *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as *מָקוֹם אֲשֶׁר* *the place which or where, etc.*

וַיִּקְרָא יְהוָה אֱלֹהֵיהָ לָּהּ אֶת־הַקָּלָה לְבָרָכָה כִּי אֶתְבָּרַךְ יְהוָה : הַשְׁמִשׁ
וְהַיָּרֵךְ לְחֹשֶׁךְ וְהַיּוֹרֵת לְקֹדֶם : וַיִּקְרָא כָּל־הַמַּיִם לְקֹדֶם : אֲנִי וּבִיתִי נִעְבֵּד
אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה נִקְזָב אֶתְכֶם : וַיִּמָּשֶׁר עֲלֵיהֶם מִן הַלָּאֵל :
וַיִּצְלָק אֶת־הַמָּן : וַיֹּאמֶר אֱלֹהֵי־הָאֱלֹהִים אֱלֹהֵי־מֶלֶךְ לֹא אֵכֶל לָחֶם בַּמָּקוֹם
הַזֶּה : כָּל־עַמֻּמֹּתַי תֹּאמַרְנָה יְהוָה מִי כְמוֹתָ : בַּמָּקוֹם אֲשֶׁר־נֹאמַר לָחֶם
לֹא־עָמַד אֵתָּם וַיֹּאמֶר לָחֶם בְּנִי אֱלֹהֵי : וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל¹ יֵאָמֶן כֹּה
יִדְבָּרְנָה אֲשֶׁר הִבְרַת לַעֲבָדָה קִדֹּד אֲבִי :

* רִבִּיד קִי

¹ The future followed by *אֵין* has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל :

קָטַלְתִּי (2), קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

קָטַלְתָּ וּבְרַכְתָּ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיהָ נָתַן לָּהּ : בְּרַכְתִּי וַיִּפְשִׁי
אֶת־יְהוָה וְאֶת־שְׁמִי כָּל־יְמֵי־חַיָּי : אֲבָרְכָה וְאֶתְּהַלֵּל שְׁמִי וְאֶבְרַכָּה מִבְּרַכְיָה

וַיִּבְרָכֵהּ בָּהּ כָּל גִּדְּוֵי הָאָרֶץ: וַיִּדְעֵתִי אֶת אֲשֶׁר־תִּבְרָךְ מִבְּרָךְ: וַעֲשֵׂה
 בָּרָךְ אֶת־בֵּית עֲבָדֶךָ וּמִבְּרָכָתְךָ יִבְרָךְ לְעוֹלָם: זַעֲקֵנוּ אֱלֹהֵי וְלֹא אֲשַׁמֵּעַ
 אֱלֹהֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו: אֲנִי־שָׁמוּ מִן־הָאָרֶץ: טָהֲרֵנוּ אֶת־כָּל־
 בֵּית יְהוָה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו: וַיִּשְׁתַּחֲוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת־
 הָעָם: אָמַר אֱלֹהֵי רַחֵם וְטַהַר:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, אֶשְׁלַח, נִשְׁלַח, נִשְׁלַחַת, שָׁלַחַת, נִשְׁלַחַת, הִשְׁלַחַת, הִשְׁלַחַת, מִשְׁתַּלַּחַת, שִׁלַּחְתָּ, שִׁלַּחְתִּי, יִשְׁלַחֶם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָהֶם לֶאֱכֹל: בִּפְקָר זָרַע אֶת־זָרְעָה: אֶל־תִּבְרָכַת שְׁמָה
 אֶת־כָּל־הָעָם: מִי־יִוֹדַע מִה־טוֹב לְאָדָם: וַיִּדְעֵתָ כִּי יְהוָה שִׁלַּחְתִּי אֵלַיָּךְ:
 וַיֹּאמְרוּ אֵלָיו הִנֵּה־עַתָּה כִּי הַיּוֹם יְהוָה לָקַח אֶת־אֲדֹנָיָה מֵעַל רֹאשָׁהּ
 וַיֹּאמֶר גַּם אֲנִי נִדְעֵתִי: אֲתִי שְׁלַחְתָּ: תִּלְקַח אֶל־בֵּית הַמֶּלֶךְ: אֶל־נָא
 תִּמְנַע מִהֲלֹךְ אֵלָי כִּי כִפֹּד אֶכְבְּדָהּ מָאֵד: הֲלוֹךְ הִלְכוּ הָעַצִּים לְמִשְׁחָה
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזֹּהַת מְלֹכָה עֲלֵינוּ: אִזּוֹ תִּפְקְדָהּ עֵינֵי עוֹרִים
 וְאֲנִי חֲרָשִׁים תִּפְתַּחְתָּהּ: אֶקְרַע אֶת־הַמֶּלֶכָה מִבֵּית דָּוִד: קִרְעוּ לְבָבְכֶם
 וְאֶל־בְּנֵיכֶם:

* מלכה קרי

¹ The plural of אָדָם is often used, as it is here, in a singular sense.

² פָּקַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

* חֲרָשִׁים is for חֲרָשִׁים and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל.

אָנַשׁ, נָאֵשׁ (2), גָּשַׁח, גָּשָׁה, גָּשָׁה, נָגַשׁוּ, נָגַשְׁתָּ, תִּגְשָׁנָה, גָּשׁ, נָגַשׁ,

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבַרְכֶּיהָ בָּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not*, etc., וְדָבְקוּ *then shall cleave to thee*, etc.

אֲבָרְכָה אֶרְוֶה וּמְבַרְכֶּיהָ בָּרוּךְ : אֲשֶׁר תֹּאֵר יוֹאֵר : לֹא תֹאֵר אֶת־הָעָם
כִּי בָרוּךְ הוּא : אִם-לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לְשָׁמֵר אֶת־כָּל-
מִצְוֹתָיו וְדָבְקוּ בָהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה : אֶרְוֶה אֹתָהּ בְּעִיר וָאֶרְוֶה אֹתָהּ
בְּשָׂדֶה : וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֲלֵפֵי הַמַּעֲרָה : גִּיל עַל־יְהוָה
דַּרְכָּהּ : הִחַל לְטַחֵר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצֵה אֶת מִזְבְּחוֹת
הַבָּעֲלִים וְהָאֲשֵׁרִים שֹׁפֵר ¹ וְהִחֹק וַעֲצֻמֹּת קִהְנִים שָׂרָה עַל־מִזְבְּחוֹתָיִם :
אִם מִזְרַע הַיְּהוּדִים מִרְחָבִי אֲשֶׁר הִחֲלִיתָ לְנַפֵּל לְפָנָיו נָפֹל תִּפּוֹל
לְפָנָיו : הַיּוֹם חָתָה אֶחָל גְּדֻלָּהּ בְּעִירֵי כְּלִישָׁאֵל :

¹ יִיחֵר *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל :

נָשַׁב , נָשַׁב , שָׁבַת , שָׁב , שָׁבָה , תִּשָּׁבֶה , נִשְׁבַּ , נִשְׁבַּ , נִשְׁבַּ , נִשְׁבַּ ,
נִשְׁבַּ , הִנִּישְׁבוּ , הִנִּישְׁבוּ (2) , יָבַשׁ , יָבַשׁ , תִּיבֹשׁוּ , אִיבֹשׁ , שָׁבַתוּ ,
שָׁבַתְכֶם , אִשְׁיִבָה , יִשְׁיִבוּ , הִשְׁיִבְתִּיהָ .

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is more usual; *inquire אֵחָיָה אִם whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.*, הֲתִשְׁמֹר מִצְוֹתָיו אִם-לֹא *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵקֶתָם יְהוָה בְּדַבְרֵיכֶם וְאִמְרָתָם בְּמֶה הוֹנֵקֵנוּ בְּאִמְרָתְךָ אֵלֹהֵי הַמִּשְׁפָּט: ¹ וְזָכַרְתָּ אֶת־קְלִי־הַדֶּרֶךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֵלֶיךָ בַּמִּדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בָּלָבָבָה הִתְשַׁמַּר מִצֻּרְךָ אִם־לֹא: וְאַתָּה בְּנִי דַע אֶת־אֵלֹהֵי ³ אָבִיךָ וְעִבְדֵהוּ: דָּעוּ כִּי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרָצָה אֲשֶׁר־דִּבֶּר יְהוָה עַל בֵּית אֶהְיָב: תִּדַּע כִּי אֵין כָּלֵמֶנִי בְּקִלְיָאֲרֶץ: לֹא הוֹדַעְתָּ אֶת־עֲבֹדָיךָ מִי נֹשֵׁב עַל־כֶּסֶּא אֲדִיר־הַמֶּלֶךְ אֲחֵהֶרִי: וְיִבְרָכֶם וְיִשְׁלָחֶם וַיִּלְכּוּ אֶל־אֶהְיָאֵלֶיהֶם: וְהַזְרִישׁ יְהוָה אֶת־קְלִי־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיכֶם וִירְשָׁתָם גּוֹיִם גְּדֹלִים מִכֶּם:

* מצותיו קרי

* עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN·VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קִים (2), קָמָה, קָמִי, תְּקוּמִינָה (2), נְקוּמוֹתָם, נְקוּמוֹי, נְקוּמוֹי, נְקוּם (2), נְקוּם, נְקוּמָה, נְקוּמִים, נְקוּמוֹנִי, קוּמְמוֹי (3), קוּמְמוֹתָם (2), תְּקוּמְמוֹנָה (2), תְּקוּמְמוֹנָה (2), מְקוּמִים, קוּמוֹי, קוּמִי, קוּמִי, קוּמָה.

הִקְוִימוֹ, הִקְוִימוֹי, נְקִים, יוּקָם, הִקְוִימוֹתִי, תְּקוּמְמוֹנָה, מְקִים, אֲקִים, יִתְקוּמִים, לְבִי, רִיבּוֹתִי, לְרִיבִי, רִיב (3), לְרִיבִי (2), הִקְוִימוֹתָו, מְקוּמָה, נְקוּמָה, נְקוּמִי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, *מֵאֵינָּךְ תָּבוֹא* *whence art thou coming?* the action being regarded as still continuing, whereas in *מֵאֵינָּךְ בָּאתָ* *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבִי אִישׁ לְבֵיתוֹ: וְלָקַם וַיִּלְכֹּף וַיִּשָּׁב
לְמִקְוָמוֹ: אֵת ¹וּבְנוֹתָיו תִּשְׁבִּינָה לְקַדְמָתָן: הִנֵּה אֲנִי עִמָּךְ וְשִׁמְרָתִיךָ
בְּכָל ²אֲשֶׁר-תֵּלֵךְ וְהִשְׁבִּיתִיךָ אֶל-הָאֲדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל-יוֹשִׁבֵי הָעִיר
לֵאמֹר הִשְׁבוּ כָל-שָׂתִים אֶת-אֲדֹנָיִךְ וְהָיָה: וַיִּקְרְבוּ ¹וַיִּמְרֹדְדוּ לְמוֹת: אֶל-
²אִישׁ תִּלְכִּי אֵלָּה וּבְאִשׁ תִּלְכִּי אֵלָּין עִמָּךְ וְאֶל-הַיָּד וְאֶל-הַיָּד בְּאִשׁ
תְּמוֹתִי אָמוּת וְשֵׁם אֶקְבֹּר: אָנָּה תֵּלֵךְ וּמֵאֵינָּךְ תָּבוֹא: וְעַתָּה הִבְרַחָה
הַזֹּאת אֲשֶׁר הָבִיא שְׂפָחָתָהּ לְאֹדְנִי וְנִתְּנָה לַעֲשָׂרִים הַמְתַּהַלְכִּים בְּרַגְלִי
אֲדֹנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDII ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—
וּמָצָא, תִּמְצָאנָה (2), נִמְצָאָה, נִמְצָאָה, נִמְצָאָה (3), מִצָּאת, הִמְצָאתָ,
הִמְצָאתָ (2), תִּמְצָאנָה (2), מִצָּאתִי, מִצָּאתָ, אִמְצָאתִי, וּמִצָּאתִי.

REMARK 43. The verb מָצָא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׂמוּאֵל וַיֹּאמֶר הִנֵּנִי וַיִּרְצֶן אֶל-עָלִי וַיֹּאמֶר הִנֵּנִי
כִּי-קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וַיִּלְכֹּף וַיִּשָּׁקֶב: קִים קָרָא
אֶל-אֶלְהִיָּהּ: וַתֹּאמֶר אֶלְיָהוּ אֶל-תִּקְרָאנָה לִּי גַעֲמִי קָרָאתָ לִּי מָרָא:
וּמִלֵּאתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: וַתִּבְרָא וַתִּמְלֵאנָה אֶת-הַרְקָתָם: הִנֵּנִי

מִיָּס בָּאִים מִדֶּקֶה אֲדֹם וּמִמָּלֵא הָאֵרֶץ אֲתִיהֲמִים : אֲנִי יְהוָה אֲשֶׁר
הוֹצֵאתִיךָ מֵאֵיֶר פְּסֻדִים¹ לָהֵר לֹהֵ אֲתִיהֲאֵרֶךְ הַיּוֹמֹת : לֵב טָהוֹר פָּנָאֵלִי
אֱלֹהִים :

¹ See § 18.

24. LAMEDII HE VERBS, § 61.

פָּתַח in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַב:—

[illegible]

מִי הָאִישׁ אֲשֶׁר בָּרָא בְּיַד־הַקֹּדֶשׁ גִּלְגָּד וְנֹשֵׁב לְבֵיתוֹ פְּנֵי־צְמֹחַ בְּמִלְחָמָה:
הָאֲמֹנִים נֹשֵׁב אֱלֹהִים עַל־הָאָרֶץ הַזֶּה הַשְּׂמִימִים וְשְׂמִי הַשְּׂמִימִים לֹא יִכְלָלֶנָּה
אֶת בִּירְהַבֶּיֶת הַזֶּה אֲשֶׁר בָּנִיתִי: וַיְהִי כִכְלוֹת שְׁלֹמֹה לְבָנִית אֶת־בֵּית
יְהוָה¹ וַיִּבְרָא יְהוָה אֱלֹהֵי־שְׁלֹמֹה שְׁנֵית כְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעֵין: וַיִּבְנוּ
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת: הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִכַּד
מִמֶּנָּה² כִּי מֵזֶת תָּמוּת: אֲנִישָׁה אַתָּה לְגִוְיָה־דָּוִד: נָעֲשֵׂה אֶת כָּל־אֲשֶׁר צִוָּה
יְהוָה: לֹא³ נַעֲשֵׂתָה תַחַת כָּל־הַשְּׂמִימִים כְּאֲשֶׁר נַעֲשֵׂתָה בִּירוּשָׁלַם:

¹ See Remark 20, Lesson 12.

² כִּי *for*; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בן *son* or בת *daughter* prefixed to the term of

their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: חֲמִשִּׁים אִישׁ: שְׁנָיִם אָנָשִׁים: אַרְבָּעָה מְלָכִים: שִׁבְעָה כְּהֻנִּים: שְׁשֶׁה הֶדְשִׁים: שֵׁשֶׁת יָמִים: שְׁנֵי נְעָרָיו: חֲמִשָּׁה הַמְּלָכִים: שִׁבְעַת הַיָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפֹת: עָרִים שְׁתֵּים: שְׁתֵּים נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמֹנֶה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: יָמִים שְׁנָיִם: שְׁנָיִם דְּרָכִים: בֶּן־שְׁמֹנֶה יָמִים: בְּתַשְׁעִים שָׁנָה: בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמַלְכוֹ: הוּא וְשְׁתֵּי בָנָיו: שְׁלֹשָׁה¹ אֱלֹהֵי בְּנֵי־נָח: שְׁנָיִם עָשָׂר אָנָשִׁים: שְׁתֵּים עָשָׂר הָאֲבִנִּים הָאֵלֶּה: שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה: שְׁנָיִם וְעָשָׂרִים אֲלֶּה שְׁלֹשָׁה וְשִׁבְעִים וּמֵאוֹתָם: בְּשָׁנָה שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי: בְּשָׁלְשִׁים שָׁנָה בְּרַבִּיעִי בְּחֲמִשָּׁה לַחֹדֶשׁ: בְּשָׁנָה הַתְּשִׁיעִית לְמַלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ: בְּיוֹם עָשָׂרִים וְאַרְבָּעָה² לַעֲשָׂרִי עָשָׂר הַחֹדֶשׁ: וַיִּנָּתֶם הַמִּישׁוֹת לְפָרָה: רַבִּיעִית הַיּוֹם: שְׁלִישִׁית הַשָּׁקֶל: עֲשִׂירַת הָאָפֶה:

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּבָּה וַיַּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם: וַיִּסְכְּרוּ מַעֲיָנֹת תְּהוֹם וַאֲרָבַת הַשָּׁמַיִם וַיִּפְּלֵא הַנָּשָׁם מִן־הַשָּׁמַיִם: וַיָּשֹׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלּוֹף וְשׁוּב וַיִּתְּכֵרוּ הַמַּיִם מִקִּצָּה חֲמִשִּׁים וּמֵאוֹת יוֹם: וַתִּגַּח הַתִּבָּה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אֲרָרָט: וְהַמַּיִם הָיוּ הַלּוֹף וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעָשָׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאִי רֹאשִׁי הַהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְּתַח נֹחַ אֶת־חַלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא וַיֵּצֵא וְשׁוּב עַד־נִבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקָּלִי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַרְכְּלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתִּבָּה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח דָּוִד וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתִּבָּה:

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. 8

- 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה רֵחָל
 2 רָחֵל וְהַשָּׁמַיִם עֲלֻפָּנִי וְהָיָה אֱלֹהִים מִתְחַפֵּת עֲלֻפָּנֵי הַמָּיִם: וַיֹּאמֶר
 3 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר פִּיטוֹב וַיִּבְרָךְ
 4 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ עֶרָא
 5 וַיִּלְכֹּחַ בֵּין הַיָּמִים וַיְהִי־עֶרָב וַיִּבְרָךְ לֵאמֹר: פ
 6 וַיִּבְרָךְ בֵּין הַיָּמִים וַיְהִי מוֹלֵל בֵּין מַיִם לַמָּיִם: וַיִּבְרָךְ אֶת־הָרְקִיעַ
 7 וַיִּבְרָךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מִעַל לָרְקִיעַ
 8 וַיִּקְרָא אֱלֹהִים לָרְקִיעַ שָׁמַיִם וַיְהִי־עֶרָב וַיְהִי־עֶרָב לֵאמֹר: ש
 9 וַיִּבְרָךְ אֱלֹהִים וַיִּקְרָא הַמַּיִם מַיִם וַיִּבְרָךְ אֶת־הַמַּיִם לֵאמֹר: פ
 10 וַיִּבְרָךְ הַיָּמִים וַיִּקְרָא אֱלֹהִים: וַיִּבְרָךְ אֶת־הָאָרֶץ וְלִמְנוּחַ הַיָּמִים
 11 קָרָא יָמִים וַיֵּרָא אֱלֹהִים פִּיטוֹב: וַיֹּאמֶר אֱלֹהִים תְּהִי־אֹר הָאָרֶץ
 12 וְהָיָה עֶשֶׂב מִזֶּרֶע עֵץ פָּרִי עֵץ פָּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעֵיכֶם
 13 עֲלֵה־אָרֶץ וַיְהִי־כֵן: וַתֵּצֵא הָאָרֶץ עֵשֶׂב מִזֶּרֶע זֶרַע לְמִינֵהוּ
 14 וַיִּבְרָךְ אֶת־הָעֵץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 15 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 16 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 17 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 18 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 19 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 20 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 21 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ
 22 וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ וַיִּבְרָךְ אֶת־הָאָרֶץ וַיִּבְרָךְ לְמִינֵהוּ

23 וַיֵּלֶם נָח בְּאָרֶץ: וַיְהִי־עָרֵב וַיְהִי־בָקָר וְיוֹם הַמִּישֹׁר: פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּהֶמָּה וּבְחַי־אָרֶץ
 25 לְמִינָהּ וַיְהִי־כֵן: וַנֶּשֶׁשׁ אֱלֹהִים אֶת־תִּלְתֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
 26 לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר
 27 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵינוּ וַיְהִי בְדִגְתֵּי הַיָּם וּבְעוֹף
 28 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־רֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ: וַיִּבְרָא
 29 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 30 בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ
 31 וּמְלֹאוּ אֶת־הָאָרֶץ וּמִבְשָׁה וּרְדוּ בְּדָגַי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
 32 הָרֶמֶשׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
 33 זֶרַע זָרַע אֲשֶׁר עֲלִפְנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פֶרֶי־עֵץ
 34 זֶרַע לָכֶם וְהָיָה לָאֲכֹלָה: וְכָל־חַיָּת הָאָרֶץ וְכָל־עוֹף הַשָּׁמַיִם וְכָל־
 35 רֶמֶשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־גֶּרֶם עֵשֶׂב לֶאֱכֹלָה וַיְהִי־כֵן:
 36 וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עָרֵב וַיְהִי־
 37 בָקָר יוֹם הַשְּׁשִׁי: פ

CHAPTER II. ב

1 וַיְכַלֵּה הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
 2 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בִּי שָׁבַת מְלַאכְתּוֹ
 4 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תִּלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בַּהֲבָרָאם בַּיּוֹם עָשָׂה וַיְהִי אֱלֹהִים אֶרֶץ וּשְׁמַיִם: וְכָל שְׁמֵי
 6 הַשָּׁמַיִם טָרָם וַיְהִי בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרָם וַיֵּצֵא כָּל־הַמַּיִם
 7 וַיְהִי אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לְעֵבֶד אֶת־הָאֲדָמָה: וְאֵד נַעֲלָה
 8 מִן־הָאָרֶץ וַהֲשִׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּזְעַר וַיְהִי אֱלֹהִים אֶת־
 9 הָאָדָם עַל־הָאֲדָמָה וַיִּפֹּחַ בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 10 לְנֶפֶשׁ חַיָּה: וַיֵּשֶׁעַ וַיְהִי אֱלֹהִים עַן בְּעֵדֶן מִקְדָּם וַנִּשְׂם שֵׁם אֶת־
 11 הָאָדָם אֲשֶׁר נָקָר: וַנִּצְמַת וַיְהִי אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נָחַד
 12 לְמַרְאֵה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיַּיִם בְּתוֹךְ הָעֵדֶן וְעֵץ הַדַּעַת טוֹב וְרָע:
 13 וַיִּחַר יֵצֵא מִלְּעַן לְהַשְׁקִית אֶת־הָעֵדֶן וַיִּפְרֹד וַיְהִי לְאַרְבָּעָה
 14 נְאֻשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־הָאָרֶץ הַתּוֹרָה
 15 אֲשֶׁר־שָׁם הַיָּהוּב: וְהַשֵּׁנִי הָאָרֶץ הוּא טוֹב שֵׁם הַשְּׁלִישִׁי וְאֶבֶן הַשָּׁהֶם:

13 וְשִׁחֲתֶהָ חֲשֵׁי גִתּוֹן הָיָה חֹסֵב אֶת כְּלֶאֱרֶץ כּוֹשׁ: וְשִׁחֲתֶהָ
 14 הַשְּׁלִשִׁי הַתֵּקֵל הָיָה הַחֶלֶק קִדְמָה אֲשֶׁר וַתִּהְיֶה הַרְבִּיעִי הָיָה פָּתָה:
 טו וַיָּקֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּהוּ בְּגוֹלְלָתוֹ לְעִבְדָּהּ וּלְשִׁמְרָהּ:
 16 וַיִּצְוֵה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֵּן אָכַל תֹּאכַל: וּמִעֵץ
 17 הַחַיַּת טִיב וְדָע לֹא תֹאכַל מִמֶּנּוּ כִּי בָרוּם אֲכָלָה מִמֶּנּוּ מוֹת תָּמוּת:
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשְׁתּוֹ הִנֵּה הָאָדָם לְבָדּוֹ אֲעֲשֶׂה־לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ: וַיִּצְרֵה יְהוָה אֱלֹהִים מִן־הָאָדָמָה כְּלִי־חַיִּת הַשְּׂדֶה וְאֵת כְּלִי־קוֹף
 הַשָּׂמַיִם וַיִּבְאֵה אֶל־הָאָדָם לְרֵאיוֹת מִה־תִּקְרָאֵלּוֹ וְכָל־אֲשֶׁר יִקְרָאֵלּוֹ הָאָדָם
 כ כַּשֵּׁשׁ חֲמָה הָיָה שְׁמִי: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיַּת־הַשָּׂדֶה וּלְקוֹף
 21 הַשָּׂמַיִם וְכָל־חֲמָה הַשְּׂדֶה וּלְאָדָם לְאִשְׁמָא עֵזֶר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה
 אֱלֹהִים: תִּרְדָּמָה עַל־הָאָדָם וַיִּנָּחַן וַיִּקָּח אֶחָת מִצַּלְעָתּוֹ וַיַּסְגֵּר בָּשָׂר
 22 תַּחֲתָהּ: וַיִּנָּחַן יְהוָה אֱלֹהִים: אֶת־הַצֵּלָע אֲשֶׁר־לָקָח מִן־הָאָדָם לְאִשָּׁה
 23 וַיִּבְרָא אֶת־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת חֲפָצִי עִצָּם מִעַצְמִי וּבָשָׂר
 24 מִבָּשָׂרִי לָאֵת וַקָּבָה אִשָּׁה כִּי מֵאִישׁ לִקְהָדָתָא: עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַתִּהְיוּ שְׁמֵיהֶם
 עֲרוּוִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתִבְשֻׁרִי:

CHAPTER III. ג

א וַתִּהְיֶה־שֵׁ הַחַמָּה מִכָּל חֲמָה הַשְּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶת־הָאִשָּׁה אֵת פִּירְאָמֶר אֱלֹהִים לֹא תֹאכְלֶה מִכָּל עֵץ הַגֵּן: וְהָאָמֶר
 3 הָאִשָּׁה אֶל־הַחַמָּה מִשְׁכִּי עֵץ־הַגֵּן אָכַל: וּמִשְׁכִּי חֲשֵׁן אֲשֶׁר בְּתוֹךְ־הַגֵּן
 4 אָמֶר אֱלֹהִים לֹא תֹאכְלֶה מִמֶּנּוּ וְלֹא תִנָּחַן בּוֹ פִּדְתִּמְחִינוּ: וַיֹּאמֶר
 ה הַחַמָּה אֶל־הָאִשָּׁה לְאִמִּית תִּמְחִינוּ: כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם
 6 מִמֶּנּוּ וַיַּנְתְּהוּ עֵינֵיכֶם וַתִּיחַתֶּם בְּאֵלֹהִים וְיָדַעַי טוֹב וְרָע: וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הַלֵּךְ לְמֹאֲלָל וְכִי תִתְּחַדֶּהָ לְעֵינֵים וַתִּמְדֵּה חֲשֵׁן לְהַשְׁלִיל
 7 וַתִּקָּח מִשְׁכִּי וַתֹּאכַל וַתִּתֵּן גַּם־לְאִשָּׁה עִמָּהּ וַיֹּאכַל: וַתִּפְקְדֶנָּה עֵינֵי
 שְׁמֵיהֶם וַתִּבְרָא כִּי עֵרְמָם הֵם וַתִּתְּפֹרֵף עֲלֶיהָ הָאִשָּׁה וַתִּשְׁשֵׂה לָהֶם חֲלָחָה:
 8 וַיִּשְׁמְעִי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה בָּגֵן לְחַיִּת הַיָּם וַתִּתְּחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִכָּל יְהוָה אֱלֹהִים בְּיָדָה עֵץ הַגֵּן: וַיִּקְרָא יְהוָה
 - אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לִי אַנְתָּה: וַיֹּאמֶר אֶת־קוֹלָהּ שְׁמִיעִתִּי בָּגֵן
 11 וַתֵּרָא פִּירְשֵׁיהֶם אֶל־כִּי וַתִּחַבֵּא: וַיֹּאמֶר מִי הָעִיר לָהּ כִּי עֵרְמָם אַתָּה
 12 תִּמְדֶּה־חֲשֵׁן אֲשֶׁר אֵינִיתִיה לְבִלְתִּי אֲכַל־מִמֶּנּוּ אָכַלְתָּ: וַיֹּאמֶר הָאָדָם

- הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִיא נְתֻנָה לִי מִן־הָעֵץ וְאָכַל: וַיֹּאמֶר 13
 יְהוָה אֱלֹהִים לָאִשָּׁה מַה־נָּתַת עִשְׂתִּי וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂיטָאִי
 וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים, אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אֲרוּרָה אַתָּה 14
 מִכָּל־הַבְּחַיָּה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־כֵּן־נָתַתָּ תֵּלֶךְ וְעָפָר תֹּאכַל כָּל־יְמֵי
 חַיֶּיךָ: וְאִרְגָּה, אִשְׁוִית בִּירְךָ וּבִין הָאִשָּׁה וּבִין זָרָעָהּ וּבִין זָרָעָהּ *
 הִיא וְשִׁוְכָהּ רָאשׁ וְאַתָּה תִּשְׁוָכֶנּוּ עִקֵּב: ס אֶל־הָאִשָּׁה אָמַר 16
 הִרְגָה אֲרָבָה עֲצָבוֹנָה וְהִרְלָהּ בַּעֲצָב תִּלְדִּי בָנִים וְאֶל־אִישֶׁךָ תִּשְׁוֹקֶנָהּ
 וְהִיא יִמְשַׁל־בָּהּ: ס וּלְאַדָּם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל 17
 מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲדוּרָה הָאֲדָמָה
 בַּעֲבוּרָהּ בַּעֲצָבוֹן תֹּאכֲלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדִרְסָר תַּזְכִּירֶנּוּ לָהּ 18
 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: בּוֹזַעַת אִשְׁיָהּ תֹאכַל לֶחֶם עֵד שׁוֹבָה אֶל־ 19
 הָאֲדָמָה כִּי מִמֶּנּוּ לָקַחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב: וַיִּקְרָא כ
 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִיא הָיְתָה אִם כָּל־חַי: וַנֵּעַשׂ יְהוָה 21
 אֱלֹהִים לְאַדָּם וּלְאִשְׁתּוֹ כְּתָלֹת עֵדֶן וַיַּלְבִּשֵׁם: פ וַיֹּאמֶר 22
 יְהוָה אֱלֹהִים הֵן הָאָדָם חָדָה כְּאֶחָד מִפְּנֵי לָקַחַת טוֹב וְרָע וַעֲתָה, 1
 פָּרִישְׁלַח יְהוָה וְלָקַח גַּם מִקֵּץ הַחַיִּים וְאָכַל וְהָי לְעָלָם: וַיִּשְׁלַחֻהוּ 23
 יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְשָׂבֵד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרַשׁ 24
 אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֵּדָם לְגִן־עֵדֶן אֶת־הַקָּרְבִּים וְאֵת לֶחֶט הַחֲרָב
 הַמִּתְהַפֵּכֶת לְשֹׂמֵר אֶת־סִרְפָּה עַן הַחַיִּים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירה	Small He.
דגש אחר שורק	Daghesh after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָח לְכֶם lit. *a brother is to you*; *He has no son* בֶּן לֹא לוֹ lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thon (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb יָתַן לִי אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command.

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַךְ** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַד and שָׁכַל.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*) Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **הָרַג**.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **קָטַל**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

61. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **הָרַג** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **הָרַג** with suffixes.

Translate:—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **הָרַג** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of **קָטַל** with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of *·בַּעַל* with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הִנְנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Dagheshe-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *דָּבָר* *word* and *נֶפֶשׁ* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **יָצַח** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **יָצַח**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*) Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לִבְכֶם) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDII GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (טֵב) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנֵה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנֵה *to approach* and the *Kal* of נָתַן *to give*.

Translate :—

Approach thou (*m.* and *f.*). She will approach. They (*m.* and *f.*) will approach. Approaching. To approach. We approached. Ye (*m.* and *f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m.* and *f.*) causedst to approach. Cause ye (*m.* and *f.*) to approach. Thou (*m.* and *f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m.* and *f.*) gave. Thou (*m.* and *f.*) gavest. We gave. We shall give. Give thou (*m.* and *f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** *to surround*, and the Piel of **הִצִּיב** *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of **יָשַׁב** *to dwell*, and the Kal of **יָבֵשׁ** *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **נָחַד** *to find*.

Translate:—

Ye (*m. and f.*) found. We were found. Thou (*m. and f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m. and f.*) will cause to find. Ye (*m. and f.*) will find. She will be found. He will find. Ye (*m. and f.*) will find out. Find ye (*m. and f.*). Cause ye (*m. and f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swore to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of **הִגִּיד**.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָהּ which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, §.67, 2) light!

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1 : 14-16.

Let there be light. Let there be a light (luminary)
 One great light. The second small light. Two great
 lights. The two small lights. Two of (Heb. from) the
 small lights, which (Heb. to which) they have called
 stars. The stars will give light in the night. He made
 one light for the rule of the day. The second light was
 made for the rule of the night. He divided between
 lights and lights (Heb. to lights). Thou didst divide be-
 tween the great lights and the stars. God created the
 lights and said (Vav. Conv.) to them, Give light upon the
 earth and divide day from night; and it was so. There
 shall be signs in the heaven and in the earth. One sea-
 son. A second day. The third year. Two years and
 two days. Let there be stars giving light in the night.

34. GEN. 1 : 17-20.

In the fourth day God made the two great lights and
 the stars and in the firmament of heaven he set (Heb.
 gave) them. He set the firmament above the earth and
 the earth above the sea. I gave. They gave. We gave.
 Thou gavest. She gave. Giving. To give. He will
 give. We shall give. Given. Ye will give. One light
 ruled the day. A second light shall rule the night.
 Thou [art] ruling the earth and the sea. God saw that
 the lights [were] good. He made the reptiles (collective)
 which are in the waters. He divided between the rep-
 tile and the fowl. A soul of life. The soul of life.
 Thou madest the soul of life which is in the fowl and in
 the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infn.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Ileb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep **them**.

HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אָבִי, pl. אֲבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּא) <i>to perish</i> . P. <i>to destroy</i>	אֵי adv. (suf. אֵינִי) <i>where?</i>
אֶבֶן n. m. f. <i>a stone</i>	אִיבָה n. f. <i>enmity</i>
אֶר n. m. <i>mist, vapor</i>	אֵיָה adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵיכָה adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing</i> <i>there is not or was not</i>
אֶדָם n. m. <i>man</i>	אֵין adv. <i>where?</i> only after מֵן, מֵאֵין <i>whence?</i>
אֶדְמָה n. f. <i>ground, land</i>	אִיפָה n. f. <i>ephah</i>
אֶדְנִי n. m. <i>Lord</i>	אִישׁ n. m. (אֲנָשִׁים) <i>man, hus-</i> <i>band, each</i>
אֶהֱב or אֶהָב v. K. <i>to love</i>	אָכַל v. K. (פָּא) <i>to eat</i> . H. <i>to cause to eat</i>
אֶהֱל n. m. (אֶהֱלִים) <i>tent</i>	אֵל adv. <i>not</i>
אֶהֱרֹן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אֶר v. K. N. <i>to shine</i> . H. <i>to cause to shine, give light</i>	אֵלַי prep. <i>to, unto, respecting</i>
אֶרֶךְ n. m. <i>light</i>	אֵלֶּה see זֶה
אֶרֶךְ n. <i>Ur</i>	אֵלֶּה commonly in the pl.
אֶרֶךְ n. m. f. (זֶה) <i>sign</i>	אֵלֶּהִים n. m. <i>God</i>
אֶרֶךְ adv. <i>then</i>	אֶלְעָזָר n. m. <i>Elcazar</i>
אֶרֶךְ n. f. (אֶרְנִים) <i>ear</i>	אֵם n. f. (אֲמוֹת) <i>mother</i>
אֶרֶךְ n. m. (const. אֶרֶךְ, pl. אֶרְכִּים) <i>brother</i>	אֵם conj. <i>if, in a disjunctive</i> <i>question or</i>
אֶרֶךְ n. m. <i>Ahab</i>	אֵמֶן v. N. <i>to be verified, found</i> <i>true</i>
אֶרֶךְ adj. <i>one</i>	
אֶרֶךְ n. f. <i>sister</i>	

- אַמָּנָה n. *Amanah*
 אֲמָלָם adv. *truly, indeed*
 אָמַר ∇ K. (פֶּאֶ) *to say*. N. *to be said*
 אָנָּה adv. *whither?*
 אָנוּשׁ n. m. *man*
 אֲנִי, אַנְכִּי pron. *I*
 אָף n. m. (אַפִּים) *nostril, face*
 אָף conj. *also, even; how much more or after a negative how much less; Gen. iii. 1, is it even so that?*
 אָפֶר n. m. *ashes*
 אֶרֶבָה n. f. *lattice, window*
 אַרְבַּעַה num. *four*
 אַרְבָּעִים num. *forty*
 אֲרוֹן n. m. f. *ark*
 אֶרֶץ n. m. f. (וֶת) *earth, land*
 אָרַר v. K. P. *to curse*. N. *Ho. to be cursed*
 אֲרָרַט n. *Ararat*
 אֵשׁ n. m. f. *fire*
 אִשָּׁה n. f. (const. אִשָּׁת, pl. נָשִׁים) *woman, wife*
 אֲשֶׁר pron. *who, which; conj. that, because; כַּאֲשֶׁר as*
 אִשְׁתָּה n. f. (ים. and וֶת) *pillar*
 אֵת sign of the definite object
 אִתָּה prep. *with*
 אַתָּה m., אַתָּה f. pron. *thou*
 בַּ prep. *in, into, at, with*
 בָּאָר n. f. *a well*
 בִּגְדִי n. m. *garment, pl. clothes*
 בֵּר n. m. *separation; לְבָדּוֹ in his separation, i. e. alone*
 בָּדַל v. H. *to separate, divide*. N. *to be separated*
 בִּדְלִילָה n. *bdellium*
 בְּהִי n. m. *emptiness*
 בְּהֵמָה n. f. *beast, cattle*
 בֹּאָ v. K. (fut. קְבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*
 בֵּין prep. *between*
 בֵּית n. m. (בְּתִים) *house*
 בִּלְאִי adv. *not, used with the infinitive*
 בֵּן n. m. (בָּנִים) *son*
 בָּנָה v. K. *to build*
 בַּעֲבוּרָה prep. *on account of*
 בַּעַל n. m. *Baal, lord*
 בֹּקֶר n. m. *morning*
 בָּרָא v. K. *to create*. N. *to be created*
 בָּרָד n. m. *hail*
 בְּרִית n. f. *covenant*
 בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*
 בְּרָכָה n. f. *a blessing*
 בָּשָׂר n. m. *flesh*
 בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*
 בְּהוּלָה n. f. *virgin*
 גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גוֹי n. m. *nation*

בֶּחֳן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גִּמְלוּל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דָּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתִים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דִּרְבֵּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause etc. spring up, bring forth grass*

דֶּשֶׁא n. m. *grass*

הָ art. *the*

הָ asks a question.

הֶדָּר n. m. *majesty*

הִיא m. היא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן, הִנֵּה int. (הִנְיָי) *lo! behold!*

הֵנָּה adv. *hither*

הִשָּׁבַח v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הָר n. m. (pl. הָרִים, const הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זאת f. אֵל, אֵלָה pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זַעֲהָ n. f. (זַעֲהָ) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זֶרַע n. m. *seed*

- חָבֵא v. H. *to hide*. N. Hith. *to hide one's self*
 חֲגוּרָה n. f. *apron*
 חֲדָקֶל n. *Hiddekel, Tigris*
 חֲדָשׁ adj. *new*
 חֹדֶשׁ n. m. *month*
 חֲוִילָה n. *Havilah*
 חֲזָק v. K. (fut. a) *to be strong*
 חַי adj. (חַיָּה) *living, alive*
 חַיָּה n. f. (paragog. vowel חַיָּה) *life, living thing, beast*
 חָיִי v. K. *to live*
 חַיִּים n. m. pl. *life*
 חַלּוֹן n. m. f. *window*
 חָלַל v. H. *to begin*
 חָלַץ v. P. *to deliver*
 חָמַד v. K. P. *to desire*. N. *to be desired*
 חֲמִישִׁי num. *fifth*
 חָמָן n. m. *Hamán*
 חֲמִשִּׁים num. *fifty*
 חֶסֶד n. m. *kindness, mercy*
 חָסַר v. K. *to be diminished, to fail*
 חֲצִי n. m. (חֲצִי) *half*
 חֶרֶב n. f. *sword*
 חֵרֶשׁ adj. (חֲרָשִׁים) *deaf*
 חֹשֶׁךְ n. m. *darkness*
 טָהוֹר adj. *clean, pure*
 טָהַר v. K. *to be clean, pure*. P. *to purify, cleanse*. N. *to be purified*
 טוֹב adj. *good*
 טָנָף v. P. *to soil, defile*
 טָרַם adv. *not yet, before*
 יָבֵשׁ v. K. (inf. const. יִבְשֶׁה) *to be dry*
 יָבֵשׁ adj. f. *dry land*
 יָגַע v. K. *to be weary*. P. II. *to weary, to cause to toil*
 יָד n. f. *hand*
 יָדַע v. K. *to know*. H. *to cause to know, let know*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *Jew*
 יְהוָה n. m. *Jehovah*
 יוֹם n. m. (יָמִים) *day*
 יוֹנָה n. f. (יוֹם) *dove*
 יוֹסֵף n. m. *Joseph*
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*
 יָלַד see יָלָדָה
 יָם n. m. (יָמִים) *sea*
 יַעֲקֹב n. m. *Jacob*
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*
 יָצַק v. K. *to pour*
 יָצַר v. K. (יִצְרֶה) *to form*
 יָרָא v. K. (יִירָא) *to fear*
 יָרַד v. K. *to go down, descend*
 יְרוּשָׁלַם n. *Jerusalem*
 יָרֵחַ n. m. *moon*
 יְרִיחוֹ n. *Jericho*

יָרֵק n. m. <i>greenness</i>	כֶּסֶד n. m. <i>silver</i>
נָדַשׁ or נָדַשׁ v. K. H. <i>to drive out</i>	כַּף n. f. (כַּפַּיִם) <i>palm of the hand, sole of the foot</i>
יִשְׂרָאֵל n. m. <i>Israel</i>	כְּרוּב n. m. <i>cherub</i>
יָשַׁב v. K. <i>to sit, dwell, inhabit</i>	כָּרַת v. K. <i>to cut, cut off, make a covenant. H. to cut off. Ho. to be cut off</i>
יָשָׁן v. K. (fut. יִישָׁן) <i>to sleep</i>	כַּשְׁדִּים n. m. pl. <i>Chaldees</i>
יִשְׁע n. m. <i>salvation</i>	כְּתוֹנֶת n. f. (pl. כְּתוֹנוֹת, const כְּתוֹנוֹת) <i>tunic</i>
כִּי prep. <i>according to, as, like</i>	לְ prep. <i>to, for</i>
כָּבֵד K. (fut. a) <i>to be heavy. P. to honor. N. to be honored</i>	לֹא adv. <i>not</i>
כְּבוֹד n. m. <i>honor, glory</i>	לֵב n. m. (לִבִּית) <i>heart</i>
כָּבַשׁ v. K. P. <i>to subdue. N. to be subdued</i>	לִבָּב n. m. (וֶחַ) <i>heart</i>
כֹּה adv. <i>thus, so</i>	לָבַשׁ or לָבַשׁ v. K. (fut. a) <i>to put on, wear, be clothed with. H. to cause to put on, to clothe</i>
כֹּהֵן n. m. <i>priest</i>	לֶהֱט n. m. <i>flame</i>
כּוֹכַב n. m. <i>star</i>	לֶחֶם n. m. f. <i>bread</i>
כּוּל v. P. (כֻּלְּכִי) <i>to contain</i>	לַיִל n. m. (לַיְלָה § 48. 2, pl. וַיִּל) <i>night</i>
כּוּשׁ n. m. <i>Cush</i>	לִין v. K. <i>to lodge</i>
כִּי conj. <i>for, because, that; after a negative but</i>	לִפְנֵי see פָּנִים
כָּל n. m. (suf. כֻּלּוֹ) <i>all, every, the whole</i>	לָכַד v. K. <i>to capture</i>
כָּלָא v. K. <i>to withhold, restrain. N. to be restrained</i>	לָקַח v. K. <i>to take. N. Pu. Ho. to be taken</i>
כָּלָה v. K. <i>to come to an end. P. to complete, finish. Pu. to be finished</i>	מְאֹד adv. <i>very</i>
כֵּל n. m. (כֵּלִים) <i>vessel, article</i>	מֵאָה num. <i>hundred</i>
כֵּן adv. <i>so. כֵּן עַל therefore</i>	מְאוֹר n. m. (יָם. and וַיִּל) <i>light, luminary</i>
כַּנָּף n. f. <i>wing</i>	מִאֲכָל n. m. <i>food</i>
כִּסֵּא n. m. (וֶה) <i>throne</i>	

- מִדְבָּר n. m. *wilderness*
 מה pron. *what? whatever;*
 לָמָּה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be*
 put to death
 מוֹת n. m. *death*
 מִזְבֵּחַ n. m. (יוֹם) *altar*
 מִטָּה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מֶטֶר n. m. *rain*
 מי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִין n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled*
 מְלָאכָה n. f. (const. מְלַאכָּה.
 suf. מְלַאכְתּוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מָלַךְ v. K. *to reign.* H. *to*
 cause to reign, to make
 king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מַלְכָּה n. f. *queen*
 מַלְכוּת n. f. (§ 9. 7) *kingdom*
 מַמְלָכָה n. f. (const. מַמְלֻכָּה)
 kingdom
 מִמְשָׁלָה n. f. (const. מִמְשָׁלָה)
 dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִמְקָדָם *on the east of*
- מְנוּחָה n. m. *rest*
 מָנַע v. K. *to withhold, keep*
 back. N. *to be withheld*
 מְעַט n. *a little*
 מְעַט H. *to make small or few*
 מַעְיָן n. m. (יָם. and יוֹם)
 fountain
 מֵעַל adv. *above*
 מַעְרָה n. f. (const. מַעְרָה) *cave*
 מָצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מַקְלָה n. m. *gathering together,*
 collection
 מָקוֹם n. m. f. (יוֹם) *place*
 מָרָא n. f. *Mara (bitter)*
 מַרְאֵה n. m. *sight, appear-*
 ance
 מִרְדְּכָי n. m. *Mordecai*
 מָשַׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
 ing
 מָשַׁל v. K. *to rule, with בְּ be-*
 fore its object. H. *to cause*
 to rule
 מִשְׁפָּט n. m. *judgment*
- נָא particle of entreaty, *now,*
 pray, I pray thee
 נָגַד v. H. *to tell.* Ho. *to be told*
 לְנֶגֶד prep. *before, in the pres-*
 ence of, over against; לְנֶגְדְּךָ
 corresponding to, a coun-
 terpart

נָגַע v. K. <i>to touch</i> , with בְּ before its object	עָבַר v. K. <i>to pass</i> . H. <i>to cause to pass</i>
נָגַשׁ v. K. N. <i>to approach</i>	עַד prep. <i>unto, until</i>
נָהָר n. m. (יָם. and יוֹם) <i>river</i>	עֲרָה n. f. <i>company, assembly</i>
נָחַ v. K. <i>to rest</i> . H. (הִנִּיחַ) or (הֵנִיחַ) <i>to cause to rest, put, place</i>	עֵדֶן n. <i>Eden</i>
נֹחַ n. m. <i>Noah</i>	עוֹד adv. <i>yet, besides</i>
נָחָשׁ n. m. <i>serpent</i>	עוֹלָם n. m. <i>suckling, babe</i>
נָטַע v. K. <i>to plant</i>	עוֹלָם n. m. <i>eternity</i> ; נְעוֹלָם <i>forever</i>
נָעֻמִּי n. f. <i>Naomi (sweet)</i>	עוֹף n. m. <i>fowl, birds</i>
נָעַר n. m. <i>young man</i>	עוֹף v. K. P. <i>to fly</i>
נָפַח v. K. <i>to breathe, blow</i>	עִוְרָה adj. <i>blind</i>
נָפַל v. K. <i>to fall, fail</i>	עוֹר n. m. (וֶת) <i>skin</i>
נַפְשׁ n. m. f. (יָם. and יוֹם) <i>soul, life</i>	עָזַב v. K. <i>to leave, forsake</i>
נִקְבָּה n. f. <i>female</i>	עֵזֶר n. m. <i>help</i>
נָשָׂא v. H. <i>to deceive</i>	עָטַר v. P. <i>to crown</i>
נָשִׁים see אִשָּׁה	עֵי n. (with art.) <i>Eye</i>
נִשְׁמָה n. f. <i>breath</i>	עֵינַיִם n. f. (עֵינַיִם) <i>eye</i>
נָחַץ v. P. <i>to demolish</i>	עִיר n. f. (עָרִים) <i>city</i>
נָתַן v. K. <i>to give, put</i> . N. Ho. <i>to be given</i>	עִירָם n. m. (עִירָם) <i>nakedness, naked</i>
	עַל prep. <i>upon, over, concerning</i>
סָבַב v. K. <i>to surround</i>	עָלָה v. K. <i>to go up</i> . H. <i>to bring up, offer</i>
סָגַר v. K. P. <i>to shut, shut up</i> . N. Pu. <i>to be shut</i> . H. <i>to cause to shut</i>	עָלָה n. m. <i>leaf</i>
סָרַר v. N. <i>to be shut, stopped</i>	עֹלָה n. f. <i>burnt-offering</i>
סֶלַע n. m. <i>rock</i>	עָלִי n. m. <i>El'i</i>
סָפַר v. P. <i>to recount, tell</i>	עָלָם see עוֹלָם
עָבַד v. K. <i>to serve, till</i>	עָם n. m. (עַמִּים) <i>people</i>
עָבֹד n. m. <i>servant</i>	עִם prep. (עִמִּי or עִמָּדִי) <i>with</i>
	עָמַד v. K. <i>to stand</i>
	עָפָר n. m. (וֶת) <i>dust</i>

עץ n. m. *tree*, and collectively *trees*

עצב n. m. *pain, sorrow*

עצבון n. m. *pain, sorrow*

עצם n. f. (ים. and ות) *bone*

עקב n. m. (const. עקב, pl. ים. and ות) *heel*

ערב n. m. f. (ות) *evening*

ערב n. m. *raven*

ערום adj. (ערמה) *naked*

ערום adj. *cunning, subtle*

עשב n. m. (ות) *herb*

עשה v. K. *to do, make, produce*. N. *to be done, made*

עשו n. m. *Esau*

עשור n. m. *decade, ten*

עשירי num. *tenth*

עת n. m. f. (עתים) *time in the sense of duration*

עתה adv. *now*

פה n. m. (const. פי) *mouth*

פישון n. *Pison*

פילשתיים n. m. pl. *the Philistines*

פר conj. *lest, that not*

פנים n. m. pl. *face*; לפני or על-פני *before, in the presence of*

פעם n. m. f. *time in the sense of repetition*

פקח v. K. *to open the eyes*. N. *to be opened*

פרי v. K. P. H. *to separate, part*. N. Pu. *to be parted*

פריה v. K. *to be fruitful*

פרי n. m. *fruit*

פריעה n. m. *Pharaoh*

פרפר n. *Pharpar*

פרת n. *Euphrates*

פשט v. K. *to take off clothes*

פתח v. K. *to open*. N. *to be opened*

צבא n. m. (ים. and ות) *host*

צדק n. m. *righteousness*

צוה v. P. *to command*

ציון n. f. *Zion*

צלם n. m. *image*

צלע n. f. (const. צלע, pl. ים. and ות) *side, rib*

צמח v. K. P. *to sprout, to shoot forth*. II. *to cause to sprout*

צעקה n. f. *cry*

צרה n. f. (צרת) *trouble*

קבל v. P. *to receive, accept*

קבץ v. P. *to gather*. N. *to be gathered*

קבר v. K. *to bury*. N. *to be buried*

קדם n. m. *east*

קדמה n. f. *former state*

קדמה n. f. *east*

קדש v. K. (fut. a) *to be holy*. P. H. *to sanctify, consecrate*. N. Pu. *to be sanctified*. Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing	רָדָה v. K. to rule, have dominion
קָנָה v. N. to be gathered together	רְהִטִּים n. m. pl. troughs
קוֹל n. m. (וֹת) voice, sound	רוּחַ n. m. f. (וֹת) breath, wind, Spirit
קָם v. K. to arise	רוּץ v. K. to run
קוֹץ n. m. thorn	רַחוּם adj. merciful
קָטָן, קָטַן adj. (קִטְנָה) little, small	רַחֲמִים n. m. pl. mercies, compassions
קָטַר v. H. to burn incense	רָחַף v. P. to brood, hover over
קִטְרָה n. f. incense	רָחַץ v. K. to wash
קָלָל v. K. to be light, diminished	רִיב v. K. to contend
קִלְלָה n. f. a curse	רָמַשׁ v. K. to creep
קֵץ n. m. end	רֶמֶשׁ n. m. creeping thing, reptile
קָצָה n. m. end	רַע adj. (רָעָה) bad, evil
קָרָא v. K. to call. N. Pu. to be called	רָעָב n. m. famine
קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer	רָעָה n. f. evil
קָרַע v. K. to rend	רָקִיעַ n. m. firmament
רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear	שָׂדֶה n. m. (ים, and וֵת) field
רֹאשׁ n. m. (רִאשִׁים) head, source	שִׁיחַ n. m. bush, shrub
רֵאשִׁית n. f. beginning	שָׂם v. K. to place
רַב adj. (רַבָּה) much, many	שָׂפָל v. H. to be wise, act wisely
רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.	שָׁלְמָה n. f. garment
רְבִיעִי num. fourth	שִׂמְחָה n. f. gladness
רֶגֶל n. f. (רַגְלִים) foot	שָׂק n. m. sackcloth
	שָׂרַף v. K. to burn
	שָׂשׂוֹן n. m. joy
	שְׂאֵרִית n. f. remnant
	שְׁבִיעִי num. seventh
	שָׁבַע v. N. to swear

- שִׁבְעָה n. m. *seventeen*
 שָׁבַר v. P. *to break in pieces*
 שָׁבַח v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*
 H. *to cause to rest or cease*
 שָׁבַח n. m. f. (suf. שִׁבְחֹו) *Sabbath*
 שֵׁהם n. m. *onyx*
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*
 שׁוּף v. K. *to bruise, crush*
 שָׁחַת v. H. *to destroy*
 שִׁית v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*
 שָׁחַם v. H. *to rise early*
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*
 שָׁלַח v. K. P. H. *to send, send away, put forth*
 שְׁלִישִׁי num. *third*
 שָׁלַךְ v. H. *to cast*
 שְׁלֹמֹה n. m. *Solomon*
 שָׁם adv. *there*; שָׁמָּה *thither*
 שֵׁם n. m. (וֵת) *name*
 שָׁמוּאֵל n. m. *Samuel*
 שָׁמַיִם n. m. pl. *heaven*
 שֶׁמֶן n. m. *oil*
 שָׁמַע v. K. *to hear, with a direct object or with אָ ; to hearken*
 שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*
 שָׁמֶשׁ n. m. f. *sun*
 שָׁנָה n. f. (יָם.) *year*
 שָׁנִי n. m. *crimson*
 שֵׁנִי num. *second*
 שְׁנַיִם m. שְׁתַּיִם f. num. *two*
 שְׁנִית adv. *a second time*
 שַׁעַר n. m. f. (יָם.) *gate*
 שִׁפְחָה n. f. *handmaid*
 שָׁקָה v. H. *to cause to drink, to water*
 שֶׁקֶל n. m. *shekel*
 שָׁרַץ v. K. *to creep, teem with, increase abundantly*
 שָׁרָץ n. m. *creeping thing, reptile*
 שֵׁשִׁי num. *sixth*
 תַּאֲוָה n. f. *desire*
 תִּפְאֻלָּה n. f. (יָם.) *fig-tree, fig*
 תִּבְיָה n. f. *ark*
 תֹּהוּ n. m. *desolateness*
 תְּהוֹם n. m. f. (וֵת) *ocean, the deep*
 תְּחִיבָה n. m. *midst*
 תְּקִלּוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּנִּין n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of, seize*
 תַּרְדֵּמָה n. f. *deep sleep*
 תְּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אֶהֱרֹן	<i>ashes</i> אֶפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> כְּ	
<i>on account of</i> בְּעִבּוּר	
<i>to adhere</i> דָּבַק K.	
<i>after</i> אַחֵר	
<i>Ahab</i> אֶחָאָב	
<i>Ai</i> הַעִי	
<i>alive</i> חַי	
<i>all</i> כָּל	
<i>alone</i> לְבַדּוֹ	
<i>also</i> גַּם, אַחַת	
<i>altar</i> מִזְבֵּחַ	
<i>Amanah</i> אֶמְנָה	
<i>and</i> וְ	
<i>to anoint</i> מָשַׁח K.	
<i>apron</i> חֲגוּרָה	
<i>to appear</i> הֵרָאָה N.	
<i>appearance</i> מֵרָאָה	
<i>to approach</i> נִגַּשׁ K. N.; קָרַב	
K.	
<i>to arise</i> קָם K.	
<i>ark</i> אֲרוֹן	
<i>article</i> כָּלִי	
<i>as</i> כַּ, כְּ	
	<i>to be</i> הָיָה K.
	<i>to bear (bring forth)</i> יָלַד K.
	<i>beast (domesticated)</i> בְּהֵמָה
	<i>beast (wild)</i> חַיָּה
	<i>because</i> כִּי, אֲשֶׁר
	<i>bed</i> מִטָּה
	<i>before</i> adv. קִדְמָה
	<i>before</i> prep. לִפְנֵי, לְפָנַי, לְפָנֶיךָ
	<i>to begin</i> הֵלַל H.
	<i>beginning</i> רֵאשִׁית
	<i>behold</i> הִנֵּה, הִנּוּ
	<i>belly</i> בֶּהֱמוֹן
	<i>benefit</i> נִמְוִיל
	<i>to bereave</i> שָׂכַל P.
	<i>to be bereaved</i> שָׂכַל K.
	<i>besides</i> עוֹד
	<i>between</i> בֵּין
	<i>birds</i> עוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֵצָם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath נְשָׁמָה, רוּחַ
to breathe נָפַח K.
to bring בָּרָא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass הֵשָׂא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַק P.
brother אָח
to bruise שִׁוָּה K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּהֵמָה
- cave* מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ אוֹ לָבַשׁ K.
clothes בְּגָדִים
collection מִקְנֵה
to come בָּרָא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הִרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּלַּת P.
to contend רִיב K.
corresponding to כְּגִלְגָּל
counterpart כְּגִלְגָּל
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָׂרַץ K.
creeping thing רָמַשׁ, שָׂרַץ
crimson שָׁנִי
to crown עָטַר P.

to crush דַּבֵּק K. H., שוּף K.

cry זַעַקָה , זָעָקָה

to cry זָעַק K.

cunning עָרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַח K.

to cut off כָּרַח K. H.

Damascus דַּמָּשְׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂרִים

to deceive נִשָּׂא H.

the deep תְּהוֹמוֹת

to defile גָּאַל P., טָנַף P.

to deliver הִצִּיל P.

to demolish נָהַץ K.

to descend יָרַד K.

desire תִּשְׁוֶקָה , תַּאֲוָנָה

to desire חָמַד K. P.

desolateness תִּהְיוּ

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., יָרַשׁ

or יָרַשׁ K. H.

dry land רִבְשָׁה

to be dry יָבֵשׁ K.

dust עָפָר

to dwell נָשַׁב K., שָׁבַן K.

dwelling מִשְׁכָּן

each אֶחָד

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קִדְמָה , קֶדֶם

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli אֵלִי

emptiness בָּהֶו

to come to an end בָּלָה K

enmity אִיבָה

ephah אֵיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרָת

even גַּם , אֵף

evening עָרֵב

every כָּל

evil adj. רָע , n. רָעָה

eye עֵינִי

face פָּנִים, אַפָּיִם
to fail נָפַל K.
to fall נָפַל K.
famine רָעָב
father אָב
to fear יָרָא
female נִקְבָּה
to make few מָעַט H.
field שָׂדֵה
fifth חֲמִישִׁי
fig, fig-tree תְּאֵנָה
fighting מִלְחָמָה
to fill מָלֵא K. P.
to find מָצָא K.
to finish בָּלָה P.
fire אֵשׁ
firmament רָקִיעַ
fish דָּגָה
flame לָהֵט
flesh בָּשָׂר
to fly עוֹף K. P.
food מֵאֲכָל
foot רֶגֶל
for conj. כִּי, prep. ל
forever לְעוֹלָם
to forget שָׁכַח K.
to form יָצַר K.
former state קִדְמָה
to forsake עָזַב K.
four אַרְבָּעָה
fourth רְבִיעִי
fowl עוֹף
from מִן
fruit פְּרִי

to be fruitful פָּרָה K.
to be full מָלֵא K.
garden גֶּן
garment שְׂמָלָה, בְּגָד
gate שַׁעַר
to gather קָבַץ P.
to be gathered together קָנָה N.
gathering together מִקְוֶה
generations תּוֹלְדוֹת
Gibcon גִּבְעוֹן
Gihon גִּיחוֹן
to give נָתַן K.
to give light אוֹר H.
gladness שִׂמְחָה
glory כְּבוֹד
to go הָלַךְ K.
to go down יָרַד K.
to go forth, go out יָצָא K.
to go up עָלָה K.
gold זָהָב
good טוֹב
God אֱלֹהִים, אֵל
grass דְּשָׁא
great גָּדוֹל
to be great גָּדַל K.
to make great גָּדַל P.
greenness יָרֵק
ground אֲדָמָה
hail בָּרָד
half חֲצִי
Haman חָמָן
hand יָד

handmaid שֶׁפָּחָה

Havilah הַוִּילָה

he הוּא

head רֹאשׁ

to hear שָׁמַע K.

to hearken שָׁמַע K.

heart לֵב, לִבָּב

heaven שָׁמַיִם

to be heavy כָּבֵד K.

to take heed שָׁמַר N.

heel עָקֵב

help עֲזָרָה

herb עֵשֶׂב

Hiddekel חִדְקֵל

to hide חָבֵא H.

hither הִנֵּה

to lay hold of תָּפַס K.

holiness קִדְּשׁ

to be holy קִדְּשׁ K.

honey דְּבַשׁ

honor כְּבוֹד

to honor כָּבֵד P.

host צָבָא

house בַּיִת

to hover over רָחַף P.

how אֵיכָכָה

how much less כִּי אַף—*how much more* id.

husband אִישׁ

I אֲנִי, אֲנִי

if אִם

image צֶלֶם

in בְּ

incense קֶטֶר

to burn incense קָטַר H.

to increase abundantly שָׁרַץ K.

indeed אֲמֵן

to inhabit יָשַׁב K.

instead of תַּחַת

instruction מוֹסֵר

into בְּ

Israel יִשְׂרָאֵל

it הוּא, הוּא

Jacob יַעֲקֹב

Jehovah יְהוָה

Jericho יֶרִיחוֹ

Jerusalem יְרוּשָׁלַם

Jew יְהוּדִי

Joseph יוֹסֵף

joy שִׂשׂוֹן

Judah יְהוּדָה

judgment מִשְׁפָּט

to keep שָׁמַר K.

to keep back מָנַע K.

to keep Sabbath שָׁבַת K.

kind n. מִין

kindness חֶסֶד

king מֶלֶךְ

to make king מָלַךְ H.

kingdom מַמְלָכָה, מְלָכוּת

to know יָדַע K.

to let know יָדַע H.

land אֶרֶץ, אֲדָמָה

large גָּדוֹל

to observe שָׁמַר K.
ocean תְּהוֹם
to offer עָלָה H., קָרַב H.
oil שֶׁמֶן
olive, olive-tree זֵית
one אֶחָד
onyx שֹׁהַם
to open פָּתַח K.
to open the eyes פָּקַח K.
or (in a disjunctive question)

אִם

out of מִן
over עַל
over against נֶגֶד
overtake דָּבַק H.

pain עֲצָבוֹן , עֲצָב
to part פָּרַד K. P. H.
people עַם
to perish אָבַד K.
Pharaoh פַּרְעֹה
Pharpar פַּרְפֵּר
Philistines פְּלִשְׁתִּים
pillar אֲשֵׁרָה
Pison פִּישׁוֹן
place מָקוֹם
to place נִיחַ H., שָׁם K.
to plant נָטַע K.
to pour יָצַק K.
pray! I pray thee נָא
in the presence of לְפָנַי , לְנֶגְדִי
 עַל־פָּנַי
priest כֹּהֵן
to produce עָשָׂה K.

to produce seed זָרַע H.
to pulverize דָּקַק K. H.
pure טָהוֹר
to be pure טָהַר K.
to purify טָהַר P.
to purify one's self קָדַשׁ Hith.
to put נָתַן H., נָתַן K., שָׁתָה K.
to put forth שָׁלַח K. P.
to put on clothes לָבַשׁ or לְבַשׁ K.

queen מַלְכָּה

rain מָטָר
to cause to rain מָטַר H.
to receive קָבַל P.
to recount סָפַר P.
to redeem גָּאַל K.
to reign מָלַךְ K.
to remember זָכַר K.
remnant שְׁאֵרִית
to rend קָרַע K.
reptile שָׂרָץ , רֶמֶשׂ
respecting אֵלֶי
to rest נִיחַ K., שָׁבָת K.
to return intrans. שׁוּב K.
rib צִלְע
righteousness צְדָקָה
to rise early שָׁכַם H.
river נָהָר
rock סֶלַע
to roll גָּלַל K.
rule מִמְשָׁלָה
to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שֵׁק
salvation יְשׁוּעָה
Samuel שְׁמוּאֵל
to sanctify קִדַּשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּיִן
season מוֹעֵד
second שֵׁנִי
a second time שֵׁנִית
to see רָאָה K.
seed זֶרַע
to produce seed זָרַע H.
to seize תָּפַשׁ
to sell מָכַר K.
to send, send away שָׁלַח K.
 P. H.
to separate בָּרַל H., פָּרַד K. P.
 H.
separation בִּדּוּד
serpent נָחָשׁ
servant עֶבֶד
to serve עָבַד K.
seventh שְׁבִיעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אֹרַח K. N.
to shoot forth צָמַח K. P.
shrub שִׁיחַ
to shut, shut up סָגַר K.
- side* צֶלַע
sight מַרְאָה
sign אוֹת
silver כֶּסֶף
sister אַחֹת
to sit יָשָׁב
sixth שִׁשִּׁי
skin עוֹר
to sleep נָשָׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H.
so כֵּן, כֹּה
to soil טָנָה P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עֲצָבוֹן, אֶצְבַּב
soul נֶפֶשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִין
spirit רוּחַ
splendor הוֹד
to spring up (said of grass)
 קָמָה K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכָב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle קָרוֹם

suckling עִיֵּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, pron. הוּא

that not פֶּן

the הַ

then אָז

there שָׁם

therefore עַד כֵּן

third שְׁלִישִׁי

this זֶה

thistle דָּרְדֹר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֹּה

Tigris חֲדָקַל

to till עָבַד K.

time (duration) עֵת

time (repetition) פְּעָמַיִם

to אֶל-, לְ

to cause to toil נָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רֶהֱטִים

to be found true אָמֵן N.

truly אֲמָנִים

tunic כְּתֹנֶת

to turn הִפָּךְ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אוּר

vapor אָד

to be verified אָמֵן N.

very מְאֹד

vessel בָּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הֵלֵךְ K.

to walk about הֵלֵךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary נָגַע P. H.

to be weary נָגַע K.

well n. בָּאָר

what? מָה

whatever מָה

whence? מֵאַיִן

where? אַי, אֵינָה

which אֲשֶׁר

whither? אֵינָה

who אֲשֶׁר

who? מִי

whoever מִי

whole כָּל

why? לָמָּה, לְמַעַן

wife אִשָּׁה

wilderness מִדְבָּר

wind רוּחַ

window אֶרְבֵּה

wing כַּנָּף

to be wise שָׂכַל H.

to act wisely שָׂכַל H.

with אֶת, בְּ, עִם

to withhold כָּלָא K., מָנַע K.

woman אִשָּׁה

word דְּבַר

work מְלָאכָה

year שָׁנָה

yet עוֹד

young man לָעָר

Zion צִיּוֹן

